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LETTERS

St. Mary in the Prayer Book

TO THE EDITOR: In view of fine article by Fr. Robinson on Mary, and your editorial comment, with reference to the Liturgical Commission may be of interest to know that in a forthcoming Prayer Book Study to be issued the Commission on recommended addition to the Calendar of the American Prayer Book, the Visitation of the Blessed Virgin Mary (July 2d) and the Nativity of Blessed Virgin Mary (September 8th) included, each with an optional pro Collect, Epistle, and Gospel.

At present they are recommended black letter days for optional commemoration. Sufficient demand on the part of Churchmen might change these days to red letter days to be observed along with other such days. Incidentally the name of the Blessed Virgin Mary is included in both proposed collects.

The Conception and the Falling Asleep are not proposed for inclusion in the calendar because of the unfortunate doctrine now connected with those days.

(Rev.) MORTON C. STONE

Secretary of the Liturgical Commission
Bronxville, N. Y.

Whitsunday

TO THE EDITOR: It was timely that, at the recent meeting of House of Bishops in El Paso, Tex., following recommendation was introduced by the Bishop of Quincy, a member of Anglican Society, and was unanimously adopted:

"In answer to the request of many communicants of the church and to their desire for a better and more fitting observance of Whitsunday as the festival of God's Holy Ghost, making this a day of obligation similar to Christmas and Easter Day, we, the Bishops of the Church in conference assembled, hereby recommend to the clergy and laity of the church that Pentecost Whitsunday be given its due honor and glory, and that the Holy Communion celebrated as the chief service of this Day."

Note the recommendation that the chief service of the day be the Holy Communion, which emphasizes the fact that all confirmed persons are expected to come to the altar on Whitsunday as well as Christmas and Easter.

The neglect by so many parishes of this great festival is a real defect in our American Church today. And it seems that only in the United States is the festival neglected but in England also, for in series of lectures delivered by the Rt. Alec R. Vidler, Canon of Windsor, he said that "there are many Christians to whom God the Father means something, and whom Jesus Christ means something, but to whom the Holy Spirit means practically nothing," and he illustrates this fact by the comparative importance people attach to the festivals of Christmas and Easter on the one hand, and of Whitsunday on the other. Certain it is that (as he says) "the doctrine of the Holy Spirit has been much neglected in the past, at any rate in Western

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LETTERS

Christendom, and that what is most needed in our time is a fresh and clear and comprehensive exposition of this doctrine."

What better way to emphasize the importance of the teaching about the Holy Spirit than to give its due importance to His festival? For as Christmas is especially the festival of God the Father whose great gift of His Son to us is then commemorated, and as Easter is especially the festival of God the Son, whose overcoming all His enemies and proving His divine sonship, is then commemorated, so Whitsunday, Pentecost, is especially the festival of the Blessed Spirit of God, the Third Person of the Holy Trinity, who as on that day, filling the apostles with the divine fire, enabled them to found the Church.

The Anglican Society suggests that the clergy especially concern themselves with this matter, for they can overcome the apparent neglect of the day by providing in their parishes for its due observance. They should preach on the person and work of the Holy Spirit; they should see that special music is provided; they should secure adequate floral decorations. In one small mission chapel the people brought flowers from their gardens and the fields last Whitsunday, and the effect was lovely. Of course the special hymns of the Holy Spirit should be sung: we wish that there were more festive hymns in the Hymnal of 1940, but good use can be made of 107, 108, 109, 218, 371.

(Rev.) CHARLES E. HILL.

Williamstown, Mass.

Anglican Saints

TO THE EDITOR: I am gathering material preparatory to writing a small book on the saints of the Anglican Communion since the Reformation.

It is comparatively simple to find books giving accounts of pre-Reformation English saints, but I have often felt the need of a book recording the Anglican martyrs and confessors of the last four hundred years.

If any of your readers have information on this subject, or knowledge of where such information would be available, I should appreciate hearing from them. Any material sent will be gratefully received and will be returned if desired.

My address: 9616 Second Avenue, Morningside Park.

JACK STOCKMAN.

Inglewood, Calif.

The Anglican Seminary Conference

TO THE EDITOR: The story on the Anglican Seminary Conference [L. C., March 18th] is commendable as it provides another medium to bring the activities of our seminaries to the attention of the Church. There is, however, an inaccurate abstract of the release from Seabury-Western Theological Seminary regarding the place of meeting whereby the delegates from the Canadian seminaries were admitted on equal footing with delegates from seminaries in the United States.

This important step of fellowship was taken at the 1949 Conference held at Bexley Hall, the Divinity School of Kenyon College, in Gambier, Ohio, where inter-

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The greatest need of the magazine right now to help those who are working with us to build The Living Church is a promotional fund of \$3,500. The money will be used to produce circulation-building materials—especially an attractive leaflet describing The Living Church which the clergy will be asked to send out to their people. A large increase in circulation requires a large amount of this sort of material—running into the 100,000's—and the only way to finance it is through the contributions of interested friends. The \$3,500 fund can be raised only if those who are in a position to give large gifts do so, but it will also depend in large measure on \$5 and \$10 contributions from a large number of people who care. The object is one, we feel, which has a legitimate claim on every Churchman—the strengthening of the Church's lines of communication so that twice as many laypeople will know what the rest of the Church is thinking, planning, and doing.

The fund has already been opened with the gifts of a number of generous Churchpeople who have caught the vision of a stronger Church press. Make your contribution today, so that we may start to work on putting our plans into effect!

Checks should be made payable to The Living Church, with notation "for promotional fund."

The Living Church

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LETTERS

estingly enough the theme was "the Future of the Anglican Communion" with Archbishop Carrington of Canada as key note. The story as it appears infers that this was accomplished at the 1948 Conference held at Nashotah House.

It is true that Canadian delegates were in attendance for the first time at Nashotah, but the actual bond of fellowship was not created until 1949 at Bexley Hall, and as your article reports, the true impact of the Conference was achieved last year at General Seminary when the official name of the Anglican Seminary Conference, came to be.

(Rev.) WILLIAM J. HAAS.
Cleveland, Ohio.

The First and the Last

TO THE EDITOR: In looking through some back numbers of *Orate Fratres* I have run across a Roman Catholic statement which seems worth passing on to other readers of THE LIVING CHURCH.

It occurs in an article by Vincent F. Vasey, S.M. in the issue of May 19, 1946.

"In both matter and form, Cranmer owes a debt to the Mother Church he so willfully rejected. Nothing could be truer than that the Book of Common Prayer is not the first great Protestant Book, but the last great Catholic Book."

(Rev.) HOOPER R. GOODWIN.
Bethel, Vt.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Things to Come

| APRIL | MAY |
|-------------------|----------------------|
| S M T W T F S | S M T W T F S |
| 1 2 3 4 5 6 7 | 1 2 3 4 5 |
| 10 11 12 13 14 | 6 7 8 9 10 11 12 |
| 16 17 18 19 20 21 | 13 14 15 16 17 18 19 |
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| 30 | 27 28 29 30 31 |

April

1st (Rogation) Sunday after Easter.
Fund raising campaign for Japan International
Christian University Foundation (to
May 6th).
Rogation Monday.

May

1st, Philip and St. James (Rogation Tuesday).
Synod Province VIII (to 3d).
Consecration of R. S. Watson as Bishop of
Utah.
Suffragan election, Albany.
Conventions Albany, Easton, Quincy.
Rogation Wednesday.
Convention, Massachusetts.
Ascension Day.
Consecration of A. E. Swift as Bishop of
Puerto Rico.
International Missionary Council, Seabury
House (to 5th).
Sunday after Ascension.
Church Periodical Club Sunday.
Conventions East Carolina (to 8th), Southern
Ohio (to 8th) Washington.
Conventions Atlanta (to 9th) Bethlehem,
Central New York (to 9th), Chicago, Dela-
ware (to 9th), Fond du Lac, Iowa (to 9th),
Lexington (to 9th), Missouri, Montana (to
10th), New Jersey (to 9th), New York,
Newark, North Carolina (to 9th), Pitts-
burgh, Rochester (to 9th), Southern Vir-
ginia, Springfield (to 9th), Vermont (to
9th), West Virginia (to 9th).
Conventions: Western North Carolina (to
10th), Nebraska (to 10th), New Hampshire,
Western North Carolina (to 10th).
Whitsunday.
National Conference of Social Work, at Atlan-
tic City, N. J.

SORTS AND CONDITIONS

THE SCOPE of the work done by the
religious orders of the Episcopal
Church overflows the limits of this
enlarged special number. It is a literal
fulfilment of our Lord's saying, "There
is no man that hath left house, or
parents, or brethren, or wife, or
children, for the kingdom of God's
sake, who shall not receive manifold
more in this present time." The con-
vents, schools, retreat centers, social
services, and churches—and the num-
erous and varied family within
them—show that the withdrawal of
the religious from worldly ambitions
plunges them into a life as rich in
human values as any that could be
imagined.

THE BENEDICTINES plan to bless
their new chapel at Three Rivers,
Mich., on May 9th if they meet with
success in their campaign to raise
\$8,000 more by May 1st. A major
share of the money for the chapel was
raised by Dom Gregory Dix in his
whirlwind series of missions, retreats,
and addresses during the past seven
months. He has earned \$9,500, all
of which has been contributed to the
chapel building fund.

CHAPLAINS are being provided for
Republic of Korea armed forces who
are fighting to defend their homeland
from aggressive Communism. The
original announcement said that there
would be 10 Methodists, 20 Presby-
terians, and 30 Roman Catholics. In-
quiry by the National Council's Army
and Navy Division resulted in the
assurance that Anglican chaplains
would also be recruited, since there
were more than 10,000 Anglicans in
Korea at the opening of the war.

WHEN MRS. MacARTHUR went to
church last Sunday, she found a
former member of her husband's staff
in the pulpit—Lt. Col. Paul Rusch,
who delivered the sermon at St.
James' Church, New York. An invita-
tion to the service was extended by the
assistant rector, the Rev. William J.
Chase, whose services at St. Luke's
Hospital, Tokyo, the MacArthurs had
attended in Japan. Our ubiquitous
Central New York correspondent,
Frederick Sontag, worked hard on
publicizing this story to counteract a
widespread impression that General
MacArthur was a Roman Catholic.
The mistake was the result of the
General's gracious gesture in greeting
Cardinal Spellman (with whom as
head of the Roman military ordinari-
ate he had had previous acquaintance),
during the parade up Fifth Avenue.

NEW VICE CHAIRMAN of the Gen-
eral Commission on Chaplains is the
Rev. Dr. Percy G. Hall, executive sec-
retary of the National Council's
Armed Forces Division. Chairman is

Dr. D. Stewart Patterson, a Presby-
terian. Other Episcopal Church mem-
bers of the interdenominational body
are Bishop Loutitt of South Florida
and the Rev. Messrs. C. Leslie Glenn,
Churchill J. Gibson, Merritt F. Wil-
liams and Robert J. Plumb.

AT LEAST one public library is bind-
ing a copy of our April 15th Church
School Number and putting it on the
shelf with school catalogues. This
library, and others, please note a
regrettable pair of omissions: Sea-
bury-Western Theological Seminary,
600 Haven St., Evanston, Ill.; and the
Virginia Theological Seminary, Alex-
andria, Va. The two seminaries were
last in alphabetical order and some-
how got mislaid in the process of put-
ting the issue together. Our heart-
felt apologies to all concerned.

SCRIBNERS informs us that Dr. Ad-
dison's new book, *The Episcopal
Church in the United States*, should
have a different price from the one
in the advertisement last week. The
correct price: \$4.50.

RHODE ISLAND'S State Council of
Churches has adopted a new constitu-
tion without amending it, as pro-
posed by the Episcopal Church dele-
gation, to proclaim "Jesus Christ as
Divine Lord and Saviour." Full mem-
bers of the Council are the Baptists,
Congregationalists, Universalists, and
Methodists. The Episcopal Church
holds an "affiliate membership." The
RNS story does not indicate what the
relationship of this state council will
be to the National Council of Churches.

IN SOUTH AFRICA, the Dutch Re-
formed Church in the Transvaal voted
to join the World Council of Churches
and to ask other South African syn-
ods to do the same. The race issue is
a controversial one, and the synod
asked that if a World Council dele-
gation be sent to visit South Africa
it be an all-white delegation. Let your
moral indignation at that be directed
to some concrete step in your own
locality to improve relations between
races. America is not so far ahead
of South Africa that it can afford to
be self-righteous.

A CLIPPING sent in by a reader in-
forms us that the tenor bell of Can-
terbury Cathedral, England, installed in
1778, has cracked and has been taken
down to be recast. The bell is part of
a 12-bell peal. Ringing the entire set of
possible changes on such a peal would
take 34 years less 10 days, according
to devotees of this British art, and
47,000,000 changes would be covered.
But they can't get started till the
tenor bell is rehung.

Peter Day

14. Whitsun Monday.
Convention, Western New York (to 15th).
15. Whitsun Tuesday.
Consecration of R. R. Emery as Bishop of
North Dakota.
Conventions: Connecticut, Long Island, Rhode
Island, Southwest Virginia (to 16th).
16. Ember Day.
NCC General Board, at Chicago.
Conventions: Maine, Virginia, Western Mas-
sachusetts.
17. Department of Christian Social Relations, Na-
tional Council, meeting during National Con-
ference of Social Work, at Atlantic City.
18. Ember Day.
19. Ember Day.
20. Trinity Sunday.
Conventions Olympia (to 21st), West Mis-
souri (to 22d).
24. Retreat for Race Relations Secretaries, NCCC,
at Seabury House (to 26th).
27. 1st Sunday after Trinity.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



A Teacher-Centered Curriculum

IT has begun already: clergy are writing me, or dropping in at my office asking, "Tell me what courses to order for next year, Dr. Hoag." I suppose I should feel proud and important at their pitiful trust in me. Rather, I have mixed feelings: of despair that I may never get them to see the Better Way; of pity for the poor children who will suffer most by this system; and of resentment at the whole confusing situation.

I feel most sorry for the poor teachers, who are caught in the wheels of inane parish habits, outmoded teaching ways, and both plain and fancy neglect by the parish authorities. How we got that way is a long story. Some day I intend to trace it to its roots—probably over a century ago—and write a column about it. But that won't help much.

The clergy could change all this. In parishes which are on the Better Way it is the rector who has started the revival. But it won't do any good to blame the clergy. It's not the thinness of their excuses, but the thickness of their skulls. You just can't get them to see that *teaching is done by vital persons, and not by books.*

There is a way out, for you teachers. You are on the firing line, know what you are up against, and really want to win out. Just consider carefully the situation, and then realize what you can do. This is the situation, unabridged and unexpurgated: *There are ten printed series bearing the name Episcopal, and others ("right" and "left"), being used. The clergy, on the whole, have had little training in how to teach. They really believe that if the teacher is handed a good printed text, that is enough. The handing of the text to the teacher is often the last help the teacher will receive from the parish.*

So you, dear teacher, received your book, in that simple, tragic moment last September. You should have had it in June, at least, to spend the summer getting tuned up. The book! It's probably rather good. Some religious group arranged its writing and publication. Your rector had it recommended to him. It's a hundred-to-one shot he did not read more than a few pages. Now you have it. The part of sense and loyalty is to use it, and *make the most of it.* Don't embrace your editor's folly of trusting it blindly—unread. Go beyond it, as any intelligent

teacher does. Use it for the year's theme, the seasonal emphases, and its general intentions. Then be yourself. Teach these your children, in your own way. The text is not so much your marching orders, as a clue to your exploration into the needs of your pupils.

You are the course—the most essential, critical factor in all education. What you do, what you *will to get started and done*, is the Church's program for your parish. Everything else is talk, sentiment, or theory. Teaching happens—*learning* begins among the young disciples—when a loving, eager teacher tries



with all his heart and mind, to help his children find the meaning of their lives.

Yet you can influence this illusive process. You can get your message through to the brass hats who produce the text books. When editorial boards awaken to the fact that they must write for teachers, that they must produce copy and plans and type forms, and employ writers who speak their language, then we will begin the change. Texts will be published (I can dream, can't I?) which will win the good will and intelligent following of teachers. They will be simple enough to be understood, definite enough to be helpful, and suggestive enough to start the teacher off on his own imaginative improvements. Such texts will be truly *teacher-centered*.

The foregoing was written mainly to lead up to this final paragraph:

Our Church, through its National Department of Christian Education, issues an annual confidential memo to the clergy entitled "Suggestions for Interim Curriculum." The 1951 version should be ready in about a month. Yes, it will give a narrowed list, with helpful notes, of courses. But if you just use the list, and don't read the introductory material, you'll still be in the Old Way. But if you'll digest the preface, and then select your texts, you may come out on the Better Way.

FIFTH (ROGATION) SUNDAY AFTER EASTER

GENERAL

ISCOPATE

ishop Salinas Reconsiders

The entire missionary district of Mexico has unanimously petitioned Bishop Salinas to reconsider his intention to resign in three years, at the age of 68. The bishop said that although he had already announced his intention to Bishop Bentley, he would reconsider if unanimously petitioned to do so.

Robert Hatch Consecrated

The Rev. Robert M. Hatch, was consecrated as Suffragan Bishop of Connecticut on April 17th at 10:30 AM in St. John's Church, Waterbury, where he has been rector since 1948.

Bishop Hatch, who is 40, was the youngest clergyman at St. John's to be elevated to the episcopate.

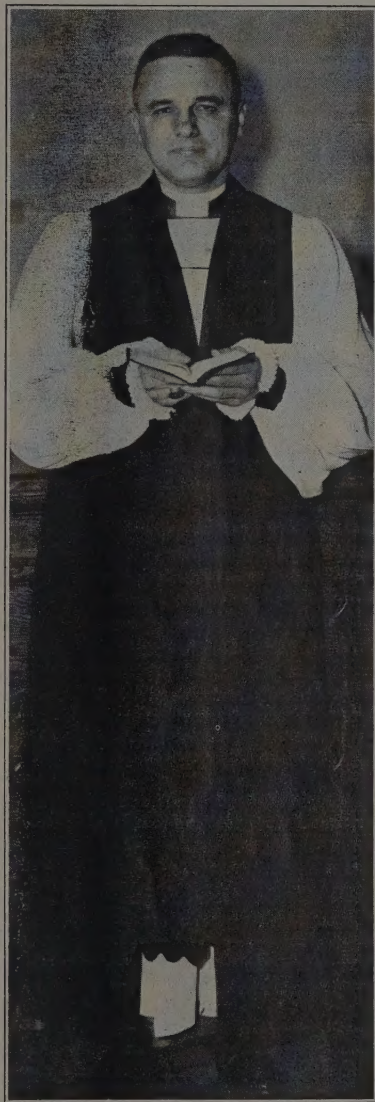
The Presiding Bishop was consecrator Bishop Gray of Connecticut and Bishop Budlong, retired, of Connecticut, acted as co-consecrators. The presenters were Bishop Lawrence of Western Massachusetts and Bishop Dallas, retired, of New Hampshire. Bishop Nash of Massachusetts was the preacher, and Bishop Johnson of Southern Ohio, litanist.

Bishop Hatch was presented by his father, the Rev. Dr. William H. P. Hatch, and the Very Rev. Henry B. Thurnburn, dean emeritus of Episcopal Theological School. Bishop McKinstry of Delaware read the Epistle and Bishop of New Hampshire read the Gospel. Readers of testimonials included the Very Rev. Dr. Louis M. Hirshson, dean of Christ Church Cathedral, Hartford; Rev. Canon Ralph D. Read, executive secretary of the diocese; the Rev. Samuel Budde, rector of Christ Church, Waterbury; and the Rev. Warren E. Hub, rector of St. Paul's, New Haven.

Rev. Dr. Arthur Lee Kinsolving, rector of St. James's, New York City, presented the consents of the standing committees, and Bishop Donegan of New York, the consents of the Bishops.

Rev. Richard Elting, III, rector of Saints', Meriden, served as master of ceremonies. The Rev. Dr. John H. Gerald, secretary of the House of Bishops was registrar.

The complete service was broadcast. Bishop Hatch is a graduate of Harvard and took his master's degree at



BISHOP HATCH: New Suffragan of Connecticut.

Columbia. For one summer he was a copy boy on the New York *Herald Tribune* and later was a magazine researcher and writer. He was dean of St. John's Cathedral, Wilmington, Del., from 1945-48, and served two churches in Massachusetts. He is married and has two children.

Order For Three

The Presiding Bishop has taken order for the consecration of the three missionary bishops elected by the House of Bishops. Bishop Sherrill will consecrate all three.

Co-consecrators of the Very Rev. Richard S. Watson, bishop-elect of Utah, at Salt Lake City in the Cathedral Church of St. Mark on May 1st will be Bishop Rhea of Idaho and Bishop Moulton, retired, of Utah.

Bishop Bentley, vice president of National Council, and Bishop Boynton, Suffragan of New York, will be co-consecrators of the Very Rev. A. Ervine Swift, bishop-elect of Puerto Rico, in Grace Cathedral, Topeka, Kans. on May 3d.

The Rev. Richard R. Emery will be consecrated Bishop of North Dakota in St. Paul's Church, Minneapolis, Minn., on May 15th, and his co-consecrators will be Bishop Keeler of Minnesota and Bishop Atwill, retired, of North Dakota.

Dean Watson will be presented by Bishop Lewis of Nevada and Bishop Block of California.

The sermon at his consecration will be preached by Bishop Bayne of Olympia, and the Litany will be read by Bishop Bloy of Los Angeles.

The attending presbyters will be the Rev. Mortimer Chester, rector of St. Paul's Church, Salt Lake City and the Rev. Godfrey W. J. Hartzel, rector of St. Luke's Church, Renton, Washington. The Rev. Philip K. Kemp of Provo, Utah, will be deputy registrar.

Bishops Ludlow, Suffragan of Newark, and Welles of West Missouri will present Dean Swift. Bishop Fenner of Kansas will preach. Litanist will be Bishop Mallett of Northern Indiana.

The Rev. Robert G. Swift, of Lawrence, Kans., and the Very Rev. Aristides Villafaña of Santurce, Puerto Rico, are to be attending presbyters.

The Very Rev. Wayland S. Mandell, of Manila, the Philippines, will be deputy registrar.

Fr. Emery will be presented by Bishop Gesner, Coadjutor of South Dakota, and Bishop Hunter of Wyoming.

The preacher will be Bishop Roberts of South Dakota, and the litanist Bishop Brinker of Nebraska.

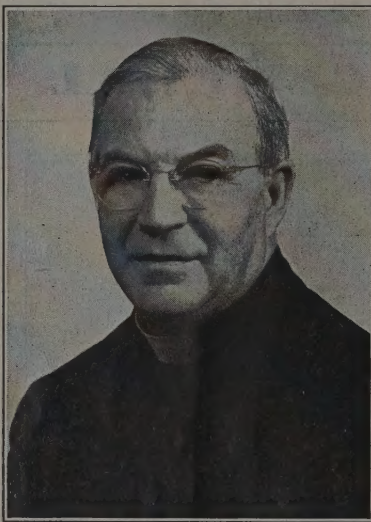
Attending presbyters will be the Rev. J. Thurlow Baker, Minneapolis, and the

Suffragan Bishop-Elect of Florida

Since 1945 the Rev. Martin Julius Bram has been rector of Holy Trinity Church, West Palm Beach, Fla. Before that he was rector of two other churches in Florida (Holy Cross, Sanford, and St. Andrew's Chapel, Tampa) and from 1929 to 1933 was rector of St. Paul's Church, Georgetown, Del. During South Florida's recent diocesan convention Fr. Bram was elected suffragan bishop. He has accepted, subject to the canonical consents.

Fr. Bram was a member of the executive board and an examining chaplain in Delaware. In South Florida he was president of the standing committee for eight years and president of the examining chaplains for 13 years. He was a member of the diocesan executive board and of the board of trustees for eight years and was a deputy to four General Conventions.

Fr. Bram was born in New York City in 1897. He received the B.A. from Hobart and the B.D. from Virginia Theological Seminary. He is married to the former Mabel Harris Bowler.



FR. BRAM: Recently elected Suffragan of Florida [see L. C., April 22d].

Very Rev. Arthur C. Barnhart, Fargo, N. D. The Rev. Homer R. Harrington, Grand Forks, N. D., will be deputy registrar.

PUBLIC AFFAIRS

A Saint in a Public Parkway

Neither state nor federal constitution was violated when a statue of St. Frances Xavier Cabrini was erected on a public parkway in New Orleans, District Court Judge Louis H. Yarrut, declared in dismissing a suit to have the statue removed [L. C., March 18th], Religious News Service reports. The plaintiffs, five Protestant ministers and a Protestant layman, contended that the erection of the statue constituted denial of traditional separation of Church and State. Their counsel said the suit would be appealed — to the Supreme Court if necessary. Judge Yarrut, in handing down his decision, said the statue did not honor Mother Cabrini as a nun but rather as a public figure.

The Senators' Churches

The Episcopal Church shares second place with the Presbyterians in the number of its members serving as Senators in the 82d Congress. There are 11 Churchmen in the senate now, and an equal number of Presbyterians. Only representation that is larger is the Methodist, which numbers 19. There are nine

Baptists, nine Roman Catholics, eight Congregational Christians, five Disciples, five Lutherans, three Latter-Day Saints, two Christian Scientists, two Friends, one Unitarian, one Jew, and three "Protestants."

VISITORS

The Bishop of Exeter

By ELIZABETH MCCrackEN

The Rt. Rev. Dr. Robert Cecil Mortimer, Bishop of Exeter, spent three days in New York, after his arrival on April 3d, before leaving for California. He will return to New York early in May, to fill several engagements under the auspices of the American Church Union. Through the courtesy of the Rev. Albert J. du Bois, Executive Director of the ACU, it was possible to have an interview with the Bishop of Exeter the day after he landed.

The Bishop spoke first of his reason for coming to the United States, saying:

"Bishop Parsons [retired, of California] wrote to the Bishop of Chichester [the Rt. Rev. Dr. G. K. A. Bell], expressing a desire to have at the Church Divinity School of the Pacific a series of lectures on canon law, and asking Dr. Bell to suggest a lecturer. I was chosen, and was glad to accept.

"I shall give five lectures, on 'Canon Law and the Church of England,' basing them somewhat upon the Report of the

Archbishops' Commission on Canon Law entitled *The Canon Law of the Church of England*.* That Report, issued in 1947, was submitted by the Commission after eight years of work, the Archbishops having appointed the Commission in 1939."

Dr. Mortimer spoke briefly of the contents of the report, then returned to the occasion of his visit, saying:

"It was intended that my lectures should be given at the Divinity School; but Dr. Lloyd Robbins, Dean of the School of Law of the University of California, expressed interest in them and offered to provide a lecture room in the University, in order that a wider audience might hear them. The dates are from April 16th to 25th. I was asked that the lectures might be historical. The first four will be on the development of canon law; the fifth on the general nature of canon law and its peculiarities. The titles are: (1) The Growth of the Classical Tradition, (2) Chaos and Reform, (3) The Creation of the Corpus, (4) The Canon Law in England after the Reformation, and (5) Characteristics of Canon Law."

In reply to a question whether the laity in England were interested in canon law, His Lordship said:

"Not yet. We are trying to teach them. We have been working on the matter for four years [since 1946, when the report was submitted]. The Archbishop of Canterbury hopes to present one section to the House of Laity for their comments. I am not sure when. It may not be until next year. We move very slowly in England."

Dr. Mortimer smiled as he said this and was interested to hear that motion is slow also in America when question concerning the canons are under discussion. The deliberations at the General Convention of 1949 on communicant status were mentioned. This led the Bishop to speak of the English view of the subject. He said:

"No definition of a 'regular communicant' has as yet been proposed for inclusion in our Canons. The question appears not to come up. We have certain offices in the Church which can be filled only by a regular communicant. Never yet has there been a case which called for an exact definition of the term."

Dr. Mortimer, who has been a bishop only two years, is a scholar of note, his special subject being moral theology. He succeeded the present Bishop of Oxford [the Rt. Rev. Dr. Kenneth E. Kirk] as regius professor of moral and pastoral theology in Oxford University, when Dr. Kirk became bishop. His books, *The Origins of Private Penance* and *The Elements of Moral Theology*, are cited by other scholars as authoritative. Asked to speak on the interest taken in this subject in England, he said:

"There is a revival of interest, after time of indifference. This is largely due to

*London. SPCK. 1947.

Kirk. When he came back from the World War [in 1921] he began to study the study of Moral Theology in England. He wrote about it and lectured in the University until he became a professor of Oxford [in 1937]. He continues his work in that field."

Dr. Kirk's great book, *The Vision of the Bampton Lectures* for 1928, is mentioned; and also an earlier book, *Principles of Moral Theology and its Application*.

In regard to his immediate work in writing his subject to lay persons, Dr. Mortimer said:

"I have a diocesan leaflet; and every time I write short articles for it, on Moral Theology. I got in trouble, because the article I wrote—on Gambling—in which I said that *all* gambling is not wrong, horrified some Churchpeople. I am uncertain what subject I shall take next: marriage or the welfare state."

In answer to a question as to the reason for the decline in moral behavior, the Bishop said:

"In England, the decline in church-going is the reason, I think. All sermons are, more or less, on moral behavior. People pick it up, unconsciously. They lose it if they do not go to church. That is one reason. Another is that parents do not catechize moral principles as they once did. Some persons say that this is because of the new emphasis on psychology in training children."

The prominence of psychology in the training of social service, particularly in training delinquents, was then mentioned. The Lord Bishop made this significant statement:

"Psychology becomes good or bad, in itself, according to the presuppositions of the psychologist *outside* his psychology. If a man is a Christian, his psychology will be good. If he is a pagan, his psychology will be bad. Psychology in itself means knowledge of the human soul. If a man is an atheist, he cannot help people to God. If a man is a Christian, he can, and can do it all the better for his psychology."

Our work with delinquents, the public authorities want what they do supplemented by the work of voluntary religious workers. For the unmarried mother, the public authorities can, and do, provide hospital care and care of the child. But they cannot turn the woman into a good woman and a



BISHOP OF EXETER: Church-going and morals decline together.

good mother. That demands trained social workers with religious backgrounds. There is a great call for them."

Speaking of divorce, His Lordship said:

"The moment divorce becomes possible, the idea of it is sown in the minds of people. When a marriage gets to be difficult for the husband or wife, then comes in the thought of divorce. Before divorce was possible, people went along with their difficulties as best they could. We do not know how many marriages were profoundly unhappy."

"I believe that young people now, as always, marry expecting to be happy. But divorce is easy to get; so they brood over their troubles and magnify them. The war has made many such problems. Most wartime marriages are ill-advised. Young people are dragged out of their backgrounds, with very little opportunity of knowing what life means."

Dr. Mortimer next spoke of the Church of South India, saying:

"I have very little sympathy with this particular way of attacking the problem of unity. It seems to me to rest on ambiguities. Yet, many persons feel that, since the Church is a living organism, this kind of growing together is the only way of healing schism. I cannot bring myself to accept that; yet, it may work out that is a way of bringing unity. Undoubtedly it is muddled, but living things often are muddled. It would be dangerous indeed to apply this method of unity elsewhere. Its ambiguities are too many and too hazardous."

Last of all, the Bishop spoke of the order of deaconesses, saying warmly:

"The order of Deaconesses, which is a perfectly proper 'minor order,' performs invaluable service in the Church of England. I have a certain number of deaconesses in my diocese, and they are a very great help."

ACU

Chicago Meeting

A meeting for the purpose of organizing a regional branch of the American Church Union has been called for May 1st at the Church of the Atonement, Chicago. Speakers will be the Rt. Rev. Cecil Douglas Horsley, Bishop of Gibraltar, and the Rev. Albert J. duBois, executive secretary of the ACU. The meeting is under the auspices of the Chicago Clerical Union and the Catholic Club of Chicago.

CANVASS

Preliminaries

Bishops and diocesan promotion chairmen of the fifth province met in Chicago on April 5th to study plans for the 1951 Every Member Canvass and Laymen's Training Program. The group also studied plans for promotion by laymen of the theological education campaign. This part of the program was an innovation which was also introduced at similar conferences held in each of the provinces (Province VIII's conference will be on May 1st). The conferences were organized by Robert D. Jordan, executive of the Department of Promotion of the National Council, and he presides at them.



BISHOPS AND PROMOTION CHAIRMEN of Province V meet to discuss Laymen's Training and theological education.

PANAMA

Visitation

Bishop Bentley's 47 day, 1000-mile trip through the district of the Panama Canal Zone was the first such detailed visit made by a member of National Council in the history of the district.

Archdeacon John H. Townsend of Colombia reports that Bishop Bentley "impressed all who met him with his quiet sincerity and ability to understand the various local situations in the four republics where we minister to all sorts and conditions of people, as well as on the Canal Zone, which is a cross section of the United States transplanted to the tropics."

"Our hope is also," continues the Archdeacon, "that with the first hand knowledge acquired by Bishop Bentley and now available to the National Council and the Church in general, far reaching decisions may be arrived at which will affect our whole work in Central and South America for generations to come."

Often arising at 4 AM Bishop Bentley and Bishop Gooden traveled together, mostly by plane, through Colombia, Costa Rica, Nicaragua, Panama, confirming, preaching, and observing. Between March 17th and 27th they were able to visit every congregation and chapel on the Isthmus.

ENGLAND

Round Trip to Scotland

The stone of Scone is back in Westminster Abbey resting beneath the coronation chair from which it was stolen ("recovered" according to the Scots) on Christmas Day by three Scottish Nationalists.

The stone, whose whereabouts were unknown for three and one half months, was surrendered on April 11th on the appeal of the hereditary Lord High Constable of Scotland, 25-year-old Countess of Erroll. It was delivered to Arbroath Abbey in Scotland with letters explaining that those who had removed the stone from Westminster Abbey were inspired by a desire to compel attention to "the widely expressed demand of the Scottish people for a measure of self-government." In Arbroath Abbey, now a roofless ruin, the Scottish Parliament met 631 years ago and sent a letter to the Pope asserting Scotland's independence from England.

On April 14th, Scottish Nationalists in London, protesting the return of the Stone to Westminster Abbey the day before, got into a fight with police. Their leader, Miss Wendy Wood, described

by the *New York Times*, as a fiery, gray-haired diminutive figure wearing hunting tartan, was charged with obstructing the police and using insulting words. She was released on bail.

SCOTLAND

American Liturgy to be Used

A letter from the Rt. Rev. Herbert William Hall, Bishop of Aberdeen and Orkney in the Episcopal Church in Scotland, to the Presiding Bishop, reports that the American Liturgy will be used from mid-May to mid-October at the Cathedral in Aberdeen. The American Liturgy will be used at 8 AM every Wednesday. Said the letter, "I am sure that every American visitor will be heartily welcome."

INDIA

Potential

Uniting the Churches in South India was no easy matter, but uniting the Churches in North India will require the Churches to stretch across even wider theological and cultural gaps. Fr. Sambayya of Bishop's College, Calcutta, reports on progress in North India unity plans.

By the Rev. EMANI SAMBAYYA

Church union in South India is an accomplished fact. The basis on which Churches in Ceylon intend to unite is complete and available for study by the Churches. In North India the movement

for Church union has developed from round table stage to Negotiating Committee stage. Such a committee met for the first time March 27th to 30th at Bishop's College, Calcutta, in order to complete a basis of negotiation. (A summary of the North India proposals appears in the Lambeth Conference Report of 1948, pp. 59-60.)

The Churches negotiating for union in North India and Pakistan are the Northern dioceses of the Anglican Communion with its 200,000 members; the United Church of North India (of the Presbyterian and Reformed traditions) with a total membership over 400,000; the Methodist Episcopal Church with its 4,500 adherents; and the Methodist Church of British and Australian connection representing 12,000 Christians. The Baptist Union of the North India comprising 100,000 members figured for the first time as one of the negotiating bodies at the Calcutta meeting. At the outset the Baptist delegation presented a note on Baptism to be included in the basis. The main point of the note is that Baptism (either infant baptism or believers' baptism) should be the prerequisite to admission in the Church; but that admission to full membership should be through the rite of Confirmation administered by the Bishop.

PECULIARITIES

The Negotiating Committee in all its deliberations stood to benefit by the experiences of the Church of South India on the one hand and the formulations of the completed basis of the Ceylon scheme on the other. The Moderator of



BISHOP'S COLLEGE, Calcutta: North India faces a two-way stretch.

Church of South India was present the conference by special invitation. On several occasions his counsels and findings were readily heeded. However, the situation in North India is somewhat different from that in South India.

The passage of Church union in North India is bound to face some real difficulties for a variety of reasons. The Christians in South India are a homogenous group inhabiting a compact area with numerous facilities for knowing one another well. Practically all of them belong to the Dravidian family of the Indian race. But it is not so in North India where the distances are vast and Christians scattered over a wide area. Linguistic and cultural differences among Christians are much more pronounced in North India. The South Indian Christians are predominantly of the Anglican type of Churchmanship. In Northern dioceses the Catholic teaching and emphasis is much stronger. Moreover, all the religious communities of the Anglican Communion are located in the North.

Unlike the Church of South India where the Anglican and the Free Church ministries are merely brought to a juxtaposition the North India scheme contemplates the unification of the ministries at the time of the inauguration. This is fraught with many difficulties. Further, much as the Methodist Episcopal Church is one of the negotiating churches in the scheme for the unification of the episcopate also has to be devised. This is a complication which does not exist either in South India or in Ceylon. Finally, the presence of the Baptists as one of the negotiating bodies calls for a careful consideration of the whole doctrine of Christian initiation concerning which there appears to be very little agreement among the negotiators at present.

THE CRUX

From the trend of the discussions at the cutta meeting it would seem that the churches in North India have for the first time faced frankly and not without dismay the difficulties inherent in the unification of the ministry and the episcopate at the time of inauguration. The attitude on this question was long and hesitating and brought to the surface some of the knotty problems about ministry which have hitherto faced. The question under discussion was, "How to give the united church a ministry fully accredited in the eyes of all the Churches?"

It was proposed that the uniting churches intend by prayer and the laying on of hands to seek from God for their ministries whatever of the fullness of Christ's grace, commission, and authority each needed for the performance of their proper office and to provide a

ministry accredited in the eyes of all its members. As the laying on of hands is generally associated with ordination, the conference was obliged to add an explanatory note that the mutual laying on of hands was intended to secure for the ministry what was lacking in it by reason of the divided conditions of the Church prior to union.

Then the question was raised: "What happens at this ceremony of mutual laying on of hands?"

If we were to say that no special grace of any kind was received by the laying on of hands then it becomes a meaning-



FR. SAMBAYYA: Difficulties were faced "frankly and not without dismay."

less duplication of service, and for this reason would not be acceptable to the Anglicans.

If we were to say that some special grace was given then it would be interpreted as supplemental ordination and would reflect adversely on the nature of the Free Church ministries, and for this reason is not acceptable to them. Clearly there was a difficulty here.

The conference had, however, no choice. Therefore it permitted a statement to go out to the effect that the mutual laying on of hands at the time of inauguration does not imply the replacement of the ordination by a new one, nor is it presumed to bestow again or renew any grace, gifts, character, or authority. It is feared that a statement such as this may either divide the Anglican Church or make the "basis" unacceptable to them. Whatever may be the consequences it was time that the conference faced this moot question and expressed its mind clearly.

The subcommittee which was commissioned to bring up a statement on the unification of the episcopate wrestled nobly with the problem and suggested a

joint conference of a delegation of Anglican and Methodist bishops for devising a method whereby the episcopate may be unified. It is stated earlier in the basis that the Anglican and the Methodist bishops shall be the first bishops of the new Church. The Methodist bishops are not in any sense the same as the Anglican bishops. It is generally acknowledged that they were in the first instance general superintendents, though lately they have begun to call themselves bishops. But there is no doubt that the Methodists would press for the integration of its episcopate with that of the united church as a condition of their coming in. The scheme of union will not be ready for presentation to the Churches unless a measure of agreement is reached on this question on which neither South India nor Ceylon could offer any guidance.

Probably within a year or two the agreed basis of union will be considered by the highest council of the Churches with a view to its being recommended to the diocesan councils and similar bodies. In the event of union being accomplished in North India and Ceylon the Anglican Communion as such will have ceased to exist in this part of the world. But when intercommunion is established among these three Churches there should be an episcopal Church extending from Karachi to Colombo, the most powerful of its kind in Asia.

SOUTH INDIA

Church Support

Two of ten men ordained to the diaconate in the Church of South India in Dornakal, on April 8th, were from the Singareni Mission which is supported by the Episcopal Church. (General Convention included \$10,000 for India in the Church's budget.) The Rev. John Aaron, who is in charge of the mission, read the Epistle. Fr. Aaron, a graduate of Western Theological Seminary, hopes to spend the winter in the United States at the invitation of some of his friends and classmates.

GREECE

Aid to Refugees

The World Council has arranged for a group of five to seven reconstruction technicians from various Churches to help distressed refugees in Greece. The team will concentrate on helping Greek Orthodox refugees who are returning to their devastated village in northwest Greece in planting crops and in rebuilding. Activities of the team, known as Christian Village Service, will also include distribution of agricultural tools,

implements, food, and clothing to refugees in the badly-stricken Janina area. The Episcopal Church gave \$15,000 to the Church in Greece during 1950 and will make another grant through the World Council this year.

National Council has received a report showing the breakdown of Episcopal Church assistance to Greece during 1950. The amounts listed were given through the World Council of Churches' Department of Interchurch Aid and Service to Refugees.

| | |
|---|------------|
| Church Rebuilding | \$9,069.60 |
| St. Barbara's Women's Training Center | 1,250.00 |
| Purchase of a Truck | 3,417.76 |
| Balance on hand at end of year. | \$1,262.64 |

It is explained that the item for Church rebuilding has been widely spread. With money that could be raised locally, \$200 to \$300 has provided simple but adequate church buildings in many villages.

The balance for 1950 has not yet been allocated, but it is probable that it will be used for the Home Missions Training Center for lay religious leaders.

OKINAWA

Easter

The Church's two missionaries to the Okinawans, the Rev. Norman B. Godfrey and the Rev. William C. Heffner, have at last reached their new post. They traveled by ship from Honolulu to Tokyo, and then by air, arriving on Wednesday in Holy Week. First impressions, and the story of their first Easter on Okinawa, are told by Fr. Godfrey in the following letter to the editor of *THE LIVING CHURCH*:

"Knowing you are one of the best friends the Okinawa Mission has, I make bold to give a few impressions. We left Honolulu with the prayers and good wishes of our many friends there. My family didn't care too much about seeing me leave for a long time to come, but all were very brave. Honolulu is our home base now that Bishop Kennedy has oversight on Okinawa.

"We are fortunate in being a team, because we have fellowship — Church — wherever we go. The Rev. and Mrs. William Parsons were on the *President Wilson* as it sailed March 6th. We got to Tokyo on the 15th. Chaplain Linsley met us aboard the ship, along with Chaplain Wielage. Chaplain Linsley is *honsho* (top man) among Air Force chaplains and paved the way for us with Chaplain Lawrence Fenwick on Okinawa, which has been Providence itself. In Tokyo Bishop Viall took us under his wing and we stayed at the seminary until the 21st. We met a great many people from

bishops on. One of them was William Brower, who is connected with the Ryukyuan military government. He is a Hobart man, and a good Churchman. He gave us letters of introduction to the powers that be on Okinawa. Wednesday in Holy Week at dawn Bishop Viall saw us off by plane for this place. We cannot thank him adequately for his know-how and kindness.

EXPECTING NOTHING

"It was cold in Tokyo, or at least our Hawaiian winter had softened us. We slept on the floor and did all the things the Japanese do except keep warm. When we landed on Okinawa it was hot as Hawaii, but a drive to Kadena brought us back to Tokyo weather. We are crowding Chaplain Fenwick out of his own tiny quarters, but will move to Chinen just as soon as our station wagon and gear arrive. We landed with nothing on Okinawa and expected nothing. It is remarkable how people will come forward and give you their everything. That is Chaplain Fenwick all over. Through him other chaplains have gotten us around to the right places and we have met all the generals and civic leaders. The Commanding General called in a photographer and a copy of our picture is on the way to you. With us is Chaplain Kelly, ranking Protestant chaplain on Okinawa. He has been helpful in protocol and also in carting us about. The *honsho* of the Air Force chaplaincy, Fr. Habitz, is a kindly man who has been concerned for us.

"There is a war on, and Okinawa isn't particularly concerned about civilians, that is immigrants. We haven't been able to get around much on our own,



OKINAWA (Bombed-out church):
"This place needs the Resurrection."

and I was disappointed that we could not have a service of our own somewhere. We hoped to go to the leper island where we have our own Seikokwai people. You just don't go around like that. Permission comes through channels and we

have had some ground work done along that line. We will get to the leprosarium just as soon as possible. When we have our own transportation things will be easier that way.

When someone once called this place God-forsaken he was simply describing the plight of the people generally. But they have a great many factors on their side: their will to live, their sturdiness and their good dispositions. They are happy people if given a position only slightly submerged. It takes the equivalent of \$10 a month to live, and that is basic; they seem contented on \$8.

"(At this moment Chaplain Chess, a Roman Catholic, called on us and presented us with an Easter present!)

"We are here for the sake of the Okinawans. That is understood, but we have the Armed Forces in our corner. Our coming has been long expected. Otis Bell, who is liaison officer for the United Church, has been taking us around to meet the folks on the lesser and often more practical levels. We make a preliminary tour of the island with him this Monday and Tuesday. Then Wednesday night he is calling the native ministers together to meet with us. Otis Bell says there is enough room on Okinawa for the Seikokwai — what with nine missionaries amongst what is now a million population. This afternoon we go to the dedication of a United Church at Itto man.

THROUGH THE MUD

"This morning at the crack of dawn we went to the sunrise service at Nakagusuku Castle, overlooking the Philippine Sea. Ever since Easter 1946 Americans and natives have gathered to meet the New Day, and this place needs the Resurrection. The best choir was a large Okinawan choir under The Mr. Higa, as that Christian man is called. Higa is a common name amongst the people but there is only one Mr. Higa. The Commanding General was there and spoke forthright message. The thrill I got was Chaplain Griffin's five-minute sermon on the Resurrection. He is a Negro, and quite the best preacher here. If you know where the Castle is and how hard it is to get there in the mud, then you will be glad to know a thousand people were gathered there this Easter. Four choirs and an Army band held forth. We were covered from head to foot with the mud on our return to Kadena Field where we stay and where I am writing.

"After changing we assisted Chaplain Fenwick with his celebration. Fr. Heffner was epistoler and administered the chalice. I was gospeler and addressed a large congregation of our own Episcopalians. Fr. Fenwick is the only Anglican priest in the service and draws from all the many installations. We were dis-

inted not to have our own services. We stood at an altar for 22 years on Easter, and this was Fr. Heffner's first priest. But it was meant to be that should appear before our fellow-countrymen and tell our story. And the story is: Fr. Heffner was on an LST naval officer on Easter Day 1945, on that day. Now he is back under new powers, and a more victorious power — the power of Christ's Resurrection. That is why I pushed to get here for Easter. We are witnesses this day, and I pray God will give us His grace to do will for these people, and the health of mind to accomplish it.

PROBLEMS

We are starting from scratch and many problems — the first is housing. It will be necessary to build right here, as Chinen can only be temporary, quarters that are meant for others. We are determined to establish a center in the city of Naha, from whence we can go out to seek and to serve. We may not see such phenomenal results in a few months, or even years. We are late in coming here. As chaplains of other faiths are willing to stay after World War II, so ought some of ours.

If we had gotten here a year ago, before the new war began, it would have been better. But the impelling attraction of the very struggle it presents, and we are not after overt evidence which is given by the world success.

We are thrilled with our prospects and ask the prayers of our friends and well-wishers. A year ago I had an Easter message which is the aspiration of any priest, of a faithful church and splendid music, and so on. This year we had nothing, having nothing we possess all things, neither of us would swap places with any other parsons in the whole world."

Editor's Comment:

We ask the help of THE LIVING CHURCH FAMILY for this pioneer missionary work of our Church in two eminently practical ways: (1) by remembering them in your prayers, especially at the Holy Eucharist; (2) by contributing to a special Okinawa Discretionary Fund, which we hereby initiate. Without the knowledge of these people devoted missionaries, but knowing the great need, we ask for generous contributions, especially from (a) churchmen-veterans of the Okinawa Campaign; (b) graduates and friends of their two seminaries, Nashotah and Wisconsin; and (c) all others who want to have a share in this newest missionary venture. Contributions may be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "For Okinawa Discretionary Fund."

Green Pastures Revisited

By the Rev. John H. Johnson

Rector of St. Martin's Church, New York City

WHEN I read that my friend, Dr. D. Ward Nichols of the African Methodist Church, found Mark Connolly's play, "Green Pastures" offensive, I was greatly surprised. The play is now over twenty-one years old; it received a Pulitzer Prize in 1930; and it ran for nearly six years on Broadway, to say nothing of touring the country. To the best of my knowledge, not one word of adverse criticism was uttered against it during all that time, and I found myself puzzled as to why, if Bishop Nichols felt so strongly about it, he waited so long to express his sentiments.

I, myself, remember the original production of the play as a deeply moving experience. I attended the current revival with the thought that perhaps something might be lacking, some change might have taken place, which would account for such an incomprehensible criticism.

After seeing the play again, I can only say that I find the criticism more incomprehensible than ever. *Green Pastures* is not only a good play, it is a great one; and the recent production does it full justice. The music, beautifully sung by the Hall Johnson Choir, does much to establish the mood of wonder, reverence, and faith that surrounds the play as a whole. The settings, consisting often of only a single house or tree, flooded with a pure and pristine sunlight, are artful and fresh, suggestive of the morning of the world. The performances, too, are keyed in the same tone of poetic simplicity.

Of course, the absence of Richard B. Harrison from the cast is to be mourned. He was not an actor playing a part. His sincerity, his complete dedication was such that, for most of the people who saw him, the real and the make-believe blended into one. But as one of the members of the cast says, "You remember him when you see the play, but you don't miss him." For William Marshall, who replaces him, gives a performance which is in its own way equally impressive. His magnificent voice, his heroic size, and the all embracing benignity with which he plays, do much to sustain the basic theme of the play, which is that of man's need for, and dependence upon, a personal God.

As for the play itself, to say that it portrays the Negroes as "ignorant," "superstitious" or "stupid" is to be blind to the fundamental grandeur underlying it. It has been called "the story of mankind, told in the Negro idiom." It is true that the Negro idiom is incidental to its

central message, which traverses wide metaphysical spaces in its exploration of the relationship of justice to mercy; suffering, mortality, and divinity intermingled. But that very incidental "Negro idiom" through which the message is conveyed adds immeasurably to the force of the play.

It adds the poetry, the humor, and the charm with which the folklore of all races and nations is imbued. The Greeks, for example, thought of Jove, the sun god, as directing his wrath in the form of streaks of lightning against those who angered him. In *Green Pastures*, the Lord stands at his office window and points his finger at a sinner billions of miles below, while thunder sounds in the distance. Both images have the force of the concrete, in which the abstract concept is embodied. And if the former image is thought to represent an expression of one of the most poetic and creative cultures of all time, why then should anyone label the latter as "ignorant" or "stupid"?

In fact, one cannot but suspect such an attitude as a kind of inverted snobbery. It is only those who are not fully convinced of the fundamental dignity of the present day Negro and of his absolute right to equality who would seek to stifle or ignore his beginnings.

It is those same people and that same attitude which motivates a contempt for the Negro spirituals and creates a blindness to their depth and beauty. Because the spirituals are looked upon as ignominious reminders of the period of slavery, there are still some colored churches today in which they are not tolerated. Fortunately, this unimaginative and snobbish point of view is fast disappearing. The spirituals are now generally recognized as one of the loveliest creations of our living American culture, just as the Greek myths are recognized as one of the most beautiful survivals of a culture of the past.

Green Pastures is comparable to one of the best of the Negro spirituals. Let us hope that it will live through the ages testifying to a religious feeling, "touching, heart sprung, all conquering, radiant." Let us hope that it will continue to "smile in God's presence without irreverence, worshipful and untrifled and filled with the kind of happiness that is itself an expression of love." Let us hope that the "virtuous mortals" of whom it speaks may continue to be "unabashed when facing their Creator, because all of them are at ease with him."

The Religious Life



I DIDN'T know we had monks and nuns in the Episcopal Church" is the honest confession of many an Episcopalian. Such ignorance is not surprising in parts of the country where no religious orders are at work in the immediate neighborhood. But that a remark like this could come from a young lady in a city where there was a convent, and where sisters were frequently seen on the streets, is almost inconceivable. Yet, once Churchpeople are informed, they generally show not only interest in the "religious life," but sympathy with it as well.

The religious life is a most vital factor in the spiritual strength of the Body of Christ. Early in the history of the Church, the need for such a life created vocations to it; and again, when this life had for three centuries been suppressed in the Anglican Communion, it was the need that restored it. Against tremendous obstacles—active opposition, not infrequently breaking out in persecution; general apathy; the frustration of trial and error in founding and directing communities — women first, and then men, finally succeeded in reestablishing the religious life in the Anglican Communion.

The contribution of this life to our Communion has now become so evident that Protestants are seeking to establish it in their respective bodies. In France there is a community of men, with a house near Cluny, living under a modified Benedictine rule. Scottish Presbyterians have for some years had a modified religious community at Iona. Efforts are being made in Sweden to establish the conventional life for both men and women. And only a few months ago we read of a plea for the restoration of the religious life in American Lutheranism.

All of this should quicken Churchpeople to an appreciation of something they already possess. For they already have in their midst a life and a work that Protestantism is coming to recognize as an important part of the Christian community.

In our activist age of hustle and bustle there is a tendency to justify the existence of a group by the good works its members perform. So far, at least, as the religious life is concerned, this is getting at the matter backwards. For in the religious life the good works are the fruit of wholehearted dedication to God. That is the foundation upon which all else depends. Works of mercy are not of religious significance unless they are motivated by the love of God. The works, as works, can be done far better by the state, which has more resources and is more efficient.

But wherever the omniscient modern state has taken over, the corruption of good works, by rea-

son of the materialistic end, has been all too evident. Education has become indoctrination, and far too frequently the care of outcasts and incurables has become the liquidation of the unfit.

Faced with a situation of this kind, many Churchpeople are asking why monks and nuns do not take over or open parochial schools — why they do not administer more homes for the aged and more hospitals. The answer is simple: there are not enough monks and nuns. Already many religious communities find themselves "spread too thin," their members overworked, and the duties they have already undertaken suffering from lack of thoroughness.

WHAT is the answer to this problem? The solution is to be found in more vocations to the religious life. The training covers anywhere from two to five years (varying with the custom of different communities), before a man or woman becomes fully professed religious. For various reasons there are those who drop out or who are dropped before final vows are taken. There is therefore constant need for many aspirants. The presence of a few novices may give the impression that a community is growing; but if there is to be real growth there must be more vocations than merely enough to fill the gap created by deaths and by incapacity of the aged.

There is a prevalent notion that only the virtuous are called to the religious life. Some people draw back, excusing themselves by saying, "After all I am not good enough to be a nun." The answer to this is that those in the cloister are striving toward

FOR RELIGIOUS COMMUNITIES

Let us pray that God may bless those serving in Religious Communities, and that many may be called to this life and service.

V. Shew thou me the way that I should walk in;
R. For I lift my soul unto thee.

O LORD JESUS CHRIST, who hast taught us that he who loseth his life for thy sake shall find it; Bestow, we pray thee, thine abundant blessing on those who have left all that they may give themselves to this service, and grant that those whom thou dost call may hear and obey thy voice, and receive the manifold reward which thou hast promised in this time, and in the world to come life everlasting: who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

—From the Scottish Book of Common Prayer.

city, but are a long way from the goal; for the monk or nun is after all just a sinner trying to live close to God in a very special way. The religious life is a school for sanctity, not a museum of saints. What is demanded is the consecration of the little one has; that means the consecration of the whole self.

The only way to meet the need for more vocations in the religious life is for Churchpeople to consider life in its various aspects. There are different ways in which young people of our Communion can be acquainted with the religious life. One is by visits to monastery or convent. This is an excellent way to learn at first hand what the life is like, and to see monks and nuns as real people. If this is not feasible, it might be possible to have a monk or nun visit the parish and speak about the life. If even this is not possible, at least the parish priest can from time to time preach on vocations and let his people know of the existence of the religious life as a way for some to dedicate themselves to God in the service of His Church.

The period from the feast of the Ascension to Pentecost has for some years been one in which members of religious orders have offered prayers for more vocations. In this the parish clergy can cooperate by preaching on the religious life. Indeed, a better time could hardly be found than the Sunday after Ascension, which comes this year on May 6th. This special number of *THE LIVING CHURCH* has been planned to give timely information to clergy and laity on the religious life.

"Whom shall we send, and who will go for us?" The answer is in the hearts of those who read.

for College Students

THE National Council has now issued its booklet describing Student Service Projects for the summer of 1951. (Available on request from The National Council, 281 Fourth Ave., New York 10, N. Y.) Sponsored by the Woman's Auxiliary, these projects are designed to give college students first-hand summer experience in social service, religious education, work camp, and missionary activities, under the auspices of various agencies of the Episcopal Church or of interchurch agencies.

Episcopal Church projects include such varied activities and localities as sharecropper camps in Mississippi, work projects in St. Louis and Jersey City, social service activities in Puerto Rico, vacation Bible schools in various dioceses, mission activities in Alaska, settlements and camps in several states. Opportunities under interchurch agencies include interracial workshops in Washington and St. Louis; volunteer projects, experiments in international living, and work camps in Europe; international institutes in Japan and Denmark, and others.

College students looking for an opportunity for service to their Church during the summer months are

advised to send for the booklet promptly and to apply as soon as possible for projects in which they are interested, as the applications are sure to exceed the number of opportunities this summer, as they did last year. Students who worked on these projects (many of which were described in *THE LIVING CHURCH* of August 20, 1950) generally echoed the words of Joan Rutledge of Kirkwood, Mo.: "Now I have the feeling, for the first time in my life, that I'm really doing something worthwhile."

Green Pastures

THE *LIVING CHURCH* does not often review plays. In the case of *Green Pastures*, however, we thought our readers would be particularly interested in a review, both because of its uniqueness and because so many remember with pleasure the fine performance of Richard Harrison as "De Lawd" many years ago. An additional reason was that a Negro Protestant bishop attacked the current version, and we wondered whether his unfavorable impression would be shared by others.

We are therefore glad to publish in this issue the enthusiastic review by Dr. John H. Johnson. So far from finding the play objectionable, Dr. Johnson writes that "*Green Pastures* is not only a good play, it is a great one; and the present production does it full justice."

Unfortunately, we have to modify that word "present." For somehow this play, which won the Pulitzer Prize in 1930 and ran for six years on Broadway and then toured the country, didn't last very long in the fevered days of 1951. It has closed, even before our review could be published. We can only hope that it will again be revived, and that the present cast will be able to present it not only in New York but in other cities, where it may receive the more cordial reception that it deserves.



RECENTLY we had occasion to look up the House of the Redeemer in the Manhattan telephone directory. You'd be surprised at the strange company this dignified retreat house keeps, alphabetically speaking. These range from House of Adajstms Inc. to House of Yemen Coffee The, with many another House between. Here is the House of Usher horoscopes; apparently it didn't fall, after all. There is House of Aronowcz furs and House of Barri cosmetics; also House of Detention for Women, House of Dollies, House of Forty Seven Eleven (that's a mysterious one!), two versions of House of Glamour, House of Louis Feder Inc. The, House of Rumble, House of Silz poultry, and even House-of-the-Month. Nearly three columns of "House of" designations, all in all.

Clifford P. Morehouse



AT ST. MARY'S, PEEKSKILL: Greeting a guest.

An Air of Freedom

A Layman Looks at the Cloister

By Richardson Wright

A FRIEND of mine, an explorer in Mongolia, likes to tell of the curiosity that seized him whenever he passed one of those forbidding, ominous, high-walled Buddhist lamaseries that dot the desert landscape. He had visions of sinister, esoteric rites going on there. Finally, with an apprehension of possible danger, he boldly walked through the gates of one of them. Nothing happened to him, no misadventure. The lamas didn't even show the usual native curiosity at the sight of a stranger.

As he poked around, he found them busily employed, some at household chores, sweeping, cooking, gardening; others sat shut-eyed as though in contemplation or were languidly spinning the prayer wheels. Such as approached him did so with significant cordiality and courtesy. There was a marked air of peace about the place. All appeared sat-

isfied with their existence, some positively merry. His preconceived notions went with the wind.

Many a layman harbors the same notions about convents and monasteries and, until he ventures inside one of them, he will never realize how natural the life is. Looking out at the world from inside of the cloister, he may grasp what it means to be in the world but not of it. It obviously involves a choice between the world and the heavenly places, between the hectic pace and the slow trudge, between the certitude of faith and the insecurity of doubt.

Such a visit may also utterly change his life and religious practices, lifting him from respectable mediocrity to a vista of the higher reaches of the spiritual life. My explorer friend, never notable for his religious interests, thereafter rose to defend them. Whenever anyone criti-

cized, he would counter with, "Don't be so sure, old man." However, he did not become a Buddhist.

There is an air of freedom about those who live permanently in the cloister; they go about their work without those hesitations, apprehensions, and ulterior purposes which so often cloud us in the world. Though obviously living a strictly disciplined life, they are free to pursue a straight line to their chosen goal.

Any disciplined life can be more fruitful and satisfying than a life undisciplined. Thus, many men who settle down to retirement, look on it as a chance to do what they please when they please. Unless they have regular times for regular jobs and do them whether they feel like it or not, retirement, as I well know, proves a snare and a delusion. Life grows emptier and emptier, lacks purpose, day by day, slip by in slabs.

Acquiring a cheerful obedience is one of the aims of the disciplined life. You don't give up your will, you submit it. Under monastic discipline the will becomes supple in the fire of Divine Love. "Our wills are ours to make them Thine." With obedience comes freedom—the freedom of the children of God, and with freedom, lightheartedness.

The quick childish merriment of monastics often puzzles lay folk. They take delight in things we wouldn't even observe. This doubtless derives from seeing life whole. Retirement from the complexities of the world lends perspective.

Existence inside the cloister is known as the "regular" life. It is a regulated, a directed life, based on centuries of tradition and experience. Besides the normal chores, there is that all important work, the *Opus Dei*, the regularity of reciting the seven offices each day. For all their familiarity these apparently never pass on those who recite them; monastics hear for chapel eagerly, like expectant children, haunted by the Psalmist, "I will go unto the altar of God, even the God of my joy and gladness."

If this particular layman's look at the cloister is rosy, why do not more men and women embrace the regular life? The choice does not center in us, but in God; yet if we know nothing of monastic life, we may well miss the call. Nor are we in any position to say which is better, the good housewife, the good millhand, and office worker or the nun or monk. According to the diversities of our gifts we pursue our lives.

We should, however, try to understand the purpose of those who, technically speaking, live "in religion," and to appreciate their dedication and sacrifice.

And even those, who are not called to religion in this sense would find their spiritual lives enormously deepened if they became "associates" of some religious order, and by a simple rule of life shared in its prayer and work.

What the Religious Life Is

By the Rev. A. Gabriel Hebert, SSM

Kelham, England

THE Son of God was made man that He might redeem our human life to God; and that means, not merely the religious part of it, but the whole of it. So St. Paul teaches: "Whether ye eat, or drink, or whatever ye do, do all to the glory of God" (Corinthians 10:31).

But this worship of God in the whole life, "that God in all things may be glorified through Jesus Christ" (I Peter 4:11), is not possible without religion; and religion demands the setting apart and the special consecration of particular times, places and persons, for the sanctification of the whole.

Times: we keep one day in seven holy, for the sanctification of the other six; and we set apart a certain time each day for prayer to God. If this special consecration of some of our time is neglected, on the whole that all our time belongs to God, the result is that God is left out of our lives.

Places: one building is consecrated as God's House, for the hallowing of the other houses in the place and the life that is lived in them.

Persons: some lives must be dedicated to God's special service, in the busy duty of the active ministry, and some in the quiet and stillness of the religious life, set solely for their own personal sanctification, but for the sake of the many members of the Body of Christ which is His Church.

Here, then, is the context of the special consecration of the religious life under the conditions of poverty, celibacy and obedience. Poverty: some are called, not indeed to "absolute poverty," for none can live without food, clothing and shelter, but to a real simplicity of life, and the renunciation of the private control of money and the things which money will buy; but to what end? Not because the administration of wealth is sinful, for in that case it would be the duty of all Christians to renounce it; but in order to assert the principle that wealth is not an end in itself but a means to an end, which is that God may be glorified in us by our use of the things which He has given us.

Celibacy: some are called to renounce the prospects of a home and marriage; but that marriage is sinful (God forbid!), for our Lord has blessed it and



ST. BARNABAS' HOUSE, GIBSONIA, PA.: "That God in all things may be glorified through Jesus Christ."

sanctified it, but to make a whole offering to God of the sexual side of our nature. That "the body is not for fornication, but for the Lord" (I Corinthians 6:13) is a truth that needs to be asserted in a sex-ridden age.

Obedience: some are called to renounce the hope of making for themselves a career, and to obey the orders of a superior; not with any idea of shirking the responsibility of making decisions, but in order to put first things first, and make over their whole life and work to God by the ready concentration of every power on an end not their own. For a similar principle must govern also the life of the Christian in the world, if he is to fulfill his God-given vocation and live his life and do his work to God's glory.

It is plain that in each case it is something good that is being given up, for the sake of Him who is the supreme and only Good, lest we should commit the sin of grabbing at God's gifts and forgetting Him; and it is plain also that the renunciation is being made not simply for the sake of personal sanctification, but for the sake of the Church which is Christ's Body. It is not that the religious are going out of the world in a spirit of escapism, because the life of a Christian

in the world today is so difficult; for the way of the religious life is in certain respects even more difficult.

It is rather because Christians living in the world, both clerical and lay, are beset by constant anxieties and cares, and are in continual danger of an "activism" which dissipates all their spiritual powers in restless activity. Yet they can truly live as Christians in the world, only by constantly recollecting that their citizenship is in heaven" (Philippians 3:20), so that they know that they belong to two worlds at once.

Finally, if the personal sanctification of the religious is not the sole end of their vocation, that sanctification is not the less necessary. They are called to live the life of prayer, and become in some measure experts in it, and the communities are called to develop in their common life the love, joy, and peace which are the fruit of the Spirit, in order that those who are engaged in the conflict outside may be supported by their prayers, and also may have the benefit of their experimental knowledge of the prayer life. Thus it is that religious houses are places to which clergy and laity go for retreat and spiritual strength, for the Church's sake which is His Body.

SHALL I *be* a RELIGIOUS?

By Dom Gregory Dix, OSB

THE 19th-century delusion that religious houses are mostly peopled with repentant desperados and jilted girls has faded reluctantly from the Anglican mind before the steady impact of the work of religious orders on the life of the Anglican Communion.

Yet it is still true, perhaps, that many Anglicans regard a religious vocation as something rather strange and quite overwhelming, something not likely to befall normal people, something that, when it does come, can be trusted to "handle

are they to answer except there be a preacher? That is why it is a plain pastoral duty of the parish clergy to preach occasional sermons—at least one a year—on the *fact* of vocation, or the signs of it, and the nature and ideals of the religious life, so that any of their parishioners whom God may be calling secretly may be made aware of the possibility of fulfillment.

Those to whom a genuine vocation comes are not necessarily specially "good," or especially untempted, or nat-

of it. It is quite simply the desire to surrender "me," my life and myself, Him, to do with as He chooses.

This is, or should be, accompanied by an increasing feeling of unworthiness which yet does not destroy the desire to seek God. This arises from the fact that it is God Himself who is "calling" the soul to seek Him in that way. People in the world often love God as much and serve Him as faithfully as any religious. But the monk or the sister desires to cleave to God in Himself. It is fo-



THE FUNDAMENTAL THING is a desire for God.

itself" and get fulfilled without guidance of any kind.

Unfortunately this is not so. It is probable that many genuine vocations are being lost, to the impoverishment of the Church and the frustration of souls, by the confusion of ideas on this subject.

To whom do vocations come? They may come to almost anyone, man or woman, learned or ignorant, old or young. God gives the vocation; it is never originated by the individual. About that there can be no mistake. It is impossible to think that He has not bestowed this gift on more Episcopalians than there are in the convents and monasteries of the American Church. Most surely there are many Episcopalians who are called, and have been called, and who would joyously answer if they knew to what life they are being called. And surely there is more need for religious, for one hears of so many bishops who want them in their dioceses.

The call—the need: certainly there is a disconnection somewhere. But how

usually pious, or especially wicked or unhappy. Not all religious are by temperament particularly attracted to prayer and "services." Nor are they necessarily by nature especially meek and biddable, or unusually quiet. So often the first thought of vocation is met at once by the thought: "I am not good enough." Nobody is, anyhow. Nor is a liking for the work that some religious orders undertake—teaching, nursing, mission preaching—necessarily a sign of religious vocation as such—though, where there is a vocation, such a natural attraction may be a guide to the particular order one should seek to enter.

The fundamental thing in a religious vocation is a desire *for God*, to give oneself to Him with one's whole will and life. As a rule, the vocation declares itself quite vaguely, as the desire of a person for a Person, to draw nearer to God, to know Him better, to be more consistently His, not for one's own sake or for what one "gets out of it," but for His sake, for what He is to get out

this, above all, that such persons "leave the world," so that He may have no competition in their lives.

This is just as true of the "active" and "mixed" orders as of the contemplative. "Being" is fundamental in the religious life. Monks and nuns want to "be" God's. "Doing" springs out of "being." If you are, or try to become, the kind of man or woman God would have you be, you will spontaneously do the things God would have you do. The good works of the "active" orders spring straight from their surrender of themselves to God.

At the dawn of a vocation everything is as a rule, much less clear-cut than this, but the desire to "seek God" for Himself alone is at the base of it. If this grows and persists it must lead to practical attempts to amend one's life: to grapple with one's besetting faults and temptations. "Holiness, without which no man shall see the Lord," begins to seem desirable—not as a matter of "self-im-

(Continued on page 42)

What Makes the Religious *Tick?*

By the Rt. Rev. Lewis Bliss Whittemore

Bishop of Western Michigan

EVERYONE knows that the religious orders are daily engaged in evangelism. The religious conduct retreats and missions and in other ways bring men and women face to face with spiritual realities. But the reason for their effectiveness in the great work of evangelism is perhaps not quite so obvious. Their message has an astounding effect not because it is original (for frankly it isn't) but because it seems to come from first-hand contact with God. It seems to be based upon real experience with a deity who is not only august but astonishingly friendly and intimate.

The religious follow a rather rigid course of spiritual exercises; their celebrations of the Holy Communion are punctiliously correct in every detail; many of them spend long hours in the

study of subjects which seem dry and dreary to most of us. The life they lead would strike the ordinary Churchman as a grim and joyless one. But when we investigate, we are surprised to discover that the arduous "subduing of the flesh to the motions of the spirit" is undertaken so that they may have a more vivid and, shall I say, *informal* contact between friend and Friend.

When one stops to think of it, it stands to reason that there must be more than usual vividness about the experience of members of religious orders, or all the labor would hardly be worth the effort. Apparently God does reward those who mean business in their approach to Him, and He bestows His rewards as a joyous lover of souls, rather than as a stiff and formal potentate.

Religious may say and do much the same things as other people, but their motives are entirely different. Comfort, pride in possession, the sense of power (at least in the ordinary meaning of the term) — all of these are out. Yet motivation there must be, of some sort: something must make the religious tick. Of course it is the love of God: the love of God in and for Himself as the whole and only possession of the soul.

It is easy enough to talk about such things, but when we see a man with this motive it does something to us. I suppose this accounts for the fascination that the religious exercise in secular company. They seem to be beckoning us to come a little closer and see the things that they see. And after all this is the best kind of evangelism.

The LIFE OF LAY BROTHERS

By Brother Willard, SBB

A "BROTHER" is a lay member of a religious community of men. As such, he is a religious — a person in love with God and with a sense of belonging to God. He is glad to express his love, gratefully, in terms of service and an ordered, disciplined life.

For one does not have to be a priest to be a religious. Brother Lawrence, who praised God in the kitchen, was not a priest. He and a host of men in all ages, with no aptitude or desire for the priesthood, have heard and heeded the voice that said to each of them: "If thou wilt be perfect, go and sell that thou hast and give to the poor, and come and follow me." More than that they could not do. Called of God, they could do no less.

But if these men had no aptitude for the priesthood, they nevertheless did have talents, which they offered to God. Nothing is ever given to God, worthily, without bringing blessing and increase. There is nothing that God cannot do with a man, providing he does not presume to equal God.

God has wonderfully used the talents,

the service, the lives, of lay brothers, to do His will, to express His love, to show forth His honor and glory. Certainly in the religious life lies the great opportunity for laymen to serve God, to submit their wills and their lives to His ordering.

What is the place of lay brothers in the religious life? First it should be said that they can and do live the full religious life. This is true whether the vocation is to a community exclusively for laymen, or to one composed of both priests and laymen.

In both types of community the brother has his place in the choir, in saying the offices, and in sharing the responsibilities and the privileges of the community.

It has been said that vocation to a particular community is almost as truly a vocation as vocation to the religious life itself. If so, this is especially true for the layman, because he seeks not only consecration to God in acts of praise and worship, but also to dedicate to God's service the talents and special abilities he brings with him.

The religious communities for men in the American Church offer the greatest and widest possible opportunities. Several of them are exclusively for laymen: the Brothers of St. Paul, the Working Brothers of St. Joseph, St. Barnabas' Brotherhood.

In these orders, brothers find themselves not only living the religious life for its own sake, but also engaging in the good works that result. They work among men, to set forth Christian living; they work with their hands and with their minds at a multitude of tasks; they build and run free hospitals and homes for the sick poor.

In orders having both priests and laymen, such as the Order of the Holy Cross, the Society of St. John the Evangelist, the Order of St. Francis, the brothers stand shoulder to shoulder with the priests, sharing their life and glad to labor as brothers that the priests may be free to carry on the work that only they can do.

Yes, vocations for laymen are needed. The harvest is great but where are the laborers?



WUHU, CHINA: *At the profession of Sr. Teh Ai, Community of Transfiguration.*

In How Many *Countries?*

The Work of Religious Orders in the Mission Field

By Sister Esther Mary, CT

Ponce, Puerto Rico

A QUICK smile, the lift of a small hand, a child's glad cry "Sister" —how many times and in how many countries have flashed out these instinctive tributes to the religious life. In the "bush" country of Liberia where the Holy Cross Fathers are at work, among the Igorots in the Philippine Islands with whom the Sisters of St. Mary labor, and in the Republic of Haiti, where the St. Margaret Sisters have their convent and schools, in these and in many other places the religious has been welcomed, not perhaps so much as an individual, but as a representative of the Christ whom he or she serves.

From the earliest times religious communities have been in the forefront of the Church's missionary endeavor. In their very nature the vocations of the religious and of the missionary are inseparable, whether combined in the vocation of the contemplative nun praying for the conversion of souls, in the life of the active sister of charity visiting in the tenements of a great city slum, or in the call of a priest or brother to brave the dangers of an alien, hostile country.

Mother Lydia Sellon, one of the restorers of the religious life for women in the English Church, not only began her work among the poor seafaring peo-

ple of Devonport, in what today would be called the home mission field, but in the early days of her community sent out sisters to the distant Sandwich Islands to found schools for Hawaiian girls.



JAPAN: *St. Michael's Monastery, Oyama, Society of St. John the Evangelist.*

One of these schools, St. Andrew's Priory, still exists today under the direction of an American order, the Community of the Transfiguration.

A SPECIAL FITNESS

It is not mere chance that religious communities have been pioneers in the mission fields of the world. Religious orders are peculiarly suited to blaze new trails; their members are fit instruments to serve in the vanguard of the Church.

In the first place, religious orders can offer to the mission field (be it at home or abroad) consecrated lives, lives already dedicated to the service of the Lord in simplicity and obedience, live unhindered by marriage or home ties. In the second place, communities can often obtain the means to provide at least the bare necessities for those sent out to serve.

However, it is in spiritual strength even more than in material aid that religious communities uphold their missionaries. The solidarity which comes from membership in an order gives to religious a special fitness for missionary service. They are not alone; their vows, the prayers of those at home, their life of rule lived in groups of three or more—all of these factors give stability to their Christian life and witness.

In times of danger such as that experienced during the last war by the St. Mary and St. Anne Sisters in the concentration camps of the Philippines, by a sister of the Community of the Transfiguration interned in Shanghai, by the native Filipino Sisters in the convent at Sagada during bombing raids, religious are upheld and given courage by the prayers of those at home.

In normal times the religious life gives a permanence and continuity to mission-



PHILIPPINES: *Native members of the Community of St. Mary.*

work likely to be lacking in the work of individual missionaries no matter how consecrated.

AT LEAST SIX

In initiating mission work, religious orders have simply followed out our Lord's command: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. As He sent out His first disciples to preach, teach and heal in His name, so He has sent countless religious. At least six religious communities of the American Church have established mission centers in countries far apart as Africa and China.

The Holy Cross Mission, at Bolahun, Liberia, West Africa, maintains three day schools, a seminary, twenty evangelistic centers, and St. Joseph's Hospital, as well as a school for girls under the direction of the Sisters of the Holy Name, Malvern Link, England, one of the many English orders laboring in the mission field.

The Society of St. John the Evangelist has a mission house and novitiate at St. Michael's Monastery, Oyama, Japan.

The St. Anne Sisters, forced by the political situation to close their work in Yuchang, China, are courageously beginning anew at the Mission of St. Francis of Assisi, Upi, Philippine Islands.

In Port-au-Prince, Haiti, the Sisters of St. Margaret not only maintain a large school for girls, the Grace Merritt Stewart School, but in St. Vincent's School have a unique and valuable work among handicapped children.

The work of the St. Mary's Sisters in Uganda in establishing a school, a home for orphans, and a native order, has already been mentioned.

The Community of the Transfiguration has especially emphasized foreign mission work, beginning with its response to the call of Bishop Huntington in 1913, when it became the first American order to undertake work in China. Besides the work at Wuhu, where at

present four professed Chinese sisters are valiantly carrying on in spite of the Communist regime, the Community is in charge of St. Andrew's Priory School, Honolulu, and recently began work in connection with St. Luke's Hospital and the parish churches of Ponce, Puerto Rico.

NOT ENOUGH TO FILL NEED

It is through such works as these that religious orders are daily fulfilling Christ's commands, bringing His children into the sacramental life of the Church, witnessing to the Catholicity of

the Anglican Communion, ministering to His needy ones. There is an ever increasing demand for Fathers, for lay brothers, for sisters.

It is safe to say that every community has had to refuse calls to the mission field. Why? The answer is simple — there are not enough religious to supply the need.

Certainly God is calling young men and women on the home front to the joys and adventure of the religious life expressed in active missionary service. What joy can be greater than that of bringing one of Christ's little ones to

AFRICA (right): Bishop Harris visits Holy Cross Mission.

PUERTO RICO (middle): Transfiguration sister conducts handicraft class at Youth Conference.

PHILIPPINES (lower): Sisters of St. Mary teach High School.



Him in baptism; of preaching the gospel to the poor in this world's goods crowding into a mission church; of healing a broken-hearted mother whose child has died of malnutrition; of preaching deliverance to a boy imprisoned for stealing a few articles of food; of aiding an old woman to recover her sight in a mission hospital; of setting at liberty a lad bruised by the neglect of his mother and father; of preaching salvation, the acceptable year of the Lord?

The harvest truly is great, but the laborers are few.

The LIFE OF PRAYER

By Sister Mary Theodora, CSM

WHAT is now known technically as the religious life may be traced in its beginning to a pure life of prayer. The home of the beloved disciple John, where the blessed Mother ended her days in a hidden life of prayer, has been regarded by many as the first Christian convent. From the scanty records of the early church we get glimpses of groups called "the virgins" who followed her example.

Later in the great blossoming of the cenobitic life in the deserts, we see the same life of solitude, self-discipline, and prayer. Active leaders in the foundation of the church amidst a hostile Jewish culture and a pagan civilization needed the support of these spiritual power-houses.

Early in the 6th century St. Benedict made a study of the experiments of the previous five hundred years and drew up a code which has been the inspiration and source of most of the monastic legislation in the Western Church. He set out to found a school of prayer where souls might become masters of the spiritual life.

Later on, as the call came, Benedict's monks went forth to convert the heathen, to preach crusades, to teach, or to meet the need of the hour. The work, however, was secondary, a mere incident of the life. Most modern religious communities profess the same ideal, but the multiplication and intensification of activities in the feverish life of today create such pressure on mind and time that the life of prayer often becomes overshadowed.

WORSHIP AND PRAYER

As the fundamental element in the life of prayer St. Benedict established the *Opus Dei*. This is a cycle of prayer seven times a day based on the psalms and including other portions of scripture, with hymns, collects, and homilies from the early fathers of the church. It contains material for every form of prayer from the simple confession or petition to the most exalted contemplation.

Recited day by day with recollection and devotion, the *Opus Dei* or Divine Office becomes an incomparable training for the higher paths of prayer.

In all religious houses there is a chapel and an altar, and usually the Holy Mysteries are celebrated daily.

This constant meeting with Jesus, and the offering of the great "sacrifice of praise and thanksgiving," work a won-

drous transformation of the babe in Christ to a mighty man of prayer, thus bringing to earth what Father Hughson used to call the "energy of heaven."

In addition to the corporate worship there ascends to the throne of grace a continuous stream of private prayer from individuals before the altar by day and often through the night.

Fr. Huntington's dying words, "I shall always intercede," were an epitome of his whole life of union with the great High Priest "who ever liveth to make intercession for us."

STUDY

A much overlooked but most important part of the life of prayer is the training of the intellect. At creation God stamped upon the soul of man His own image in the gift of the rational faculties and the freedom of will. This image has never been lost, although its likeness to God in its perfect operation disappeared at the fall. It is the best member we possess, and the failure to develop and use it to the glory of God is part of the human tragedy.

We need to be constantly growing in the knowledge of God, the mysteries of His being, and His dealings with saints and sinners. We must also be acquainted with the needs of the world, the Church, and individual souls if we are to pray with the understanding as well as the spirit.

St. Benedict accordingly introduced into his famous Rule a requirement of reading and study. A thousand years later, St. Thomas of Villanueva wrote, "Seek by reading and ye shall find in meditation; knock by prayer and it shall be opened to you in contemplation."

Such intellectual preparation requires a certain amount of leisure, and the greatest danger today to the life of prayer lurks in the great activities and the consequent quenching of the source of all nourishment, power, and fruitfulness in the active life. Work tends to become the product of mere human energy and can bring about no great spiritual results.

THE LIFE

The *Opus Dei*, the Mass, private intercessions, and the intellectual preparation do not constitute the whole life of prayer. It is a life itself.

Each human being has an interior life unknown to others, often even to him-

self: the day dreams in hours of idleness, the petty ambitions and jealousies, the secret pride, the sensuous and hateful thoughts, the irritations and antagonisms all make up this interior life and constitute the *true ego*. "As a man thinketh in his heart so is he."

The transformation of this ugly interior into a life of union with God is the final goal of the life of prayer. This is set forth in the hymn of St. Ambrose sung at Terce each day in the *Opus Dei*:

Come, Holy Ghost, with God the Son
And God the Father ever One:
Shed forth thy grace within our breast,
And dwell with us, a ready guest.
By every power, by heart and tongue,
By act and deed, thy praise be sung:
Inflame with perfect love each sense,
That others' souls may kindle thence.

He who has attained this end need not to struggle to do good, for he is good and blessings emanate from him as from the hem of our Lord's garment. He has become an *alter Christus*, another Christ.

This is the summit of the life of prayer on earth. It is the most perfect answer to the great Collect at the end of the Christmas season:

O God, whose only-begotten Son hath appeared in the substance of our flesh: grant, we beseech thee, that we may be worthy to be inwardly renewed by him whom we recognize as outwardly like unto us.



GOOD SHEPHERD, MONASTERY (AUGUSTINIAN): Outdoor stations of the cross.

The Works of Mercy

Religious In Social Work

By Sister Rachel, OSH

WHAT is now called social work and defined as the application of scientific and objective knowledge to human needs, was for many hundred years more simply described in Christian terms as the "works of mercy." Modern social work in the professional sense is not much older than our century. It is closely related to, but distinct from, educational, medical, psychiatric, and religious work. For the greater part of man's history, however, no such distinction was made. Human suffering is as old as the fall of man, and the desire to relieve suffering has expressed itself in acts of love and mercy throughout history.

In the early days of Christianity, for instance, the social life of Christians centered about the Church and its worship. At the Offertory not only bread and wine were given by the people to be used in the Mass, but also offerings in kind — milk and cheese, oysters and fish, and cakes and vegetables were all brought to the Church and there given to God through His representative, the bishop. In the name of the Church the bishop gave these things to the poor. Other church collections, especially on fast days, were used for similar purposes.

With the rise of monasticism most of this charitable activity, now carried on independently from the Mass, was transferred to the religious orders. An unfortunate emphasis upon merit began to creep into the practice of Christians; forgiving, by the time of the Reformation, was far too often regarded as a good way to make up for one's sins rather than as an act of love for Christ in his suffering people.

Religious Houses have preserved this ancient tradition of combining with their life of worship some form of ministrations to others. The chief motive for the works of mercy has always been fraternal charity. The Christian Church has always taught that the poor, whether they be poor in material goods, in health, education, reputation, or virtue, are especially dear to God, who has united Himself

MANY HANDS help get dinner at St. Barnabas' Free Home for convalescent and incurable men and boys, Gibsonia, Pa., a work of mercy undertaken by the Brotherhood of St. Barnabas.



with them and shares their suffering. In ministering to them the Christian is ministering to Him.

In describing the social work done by religious of our communion today, it will be necessary to use the older and wider concept of "Social work." The works of mercy differ from professional social work in being based rather upon faith and charity than upon science, and in being directed toward the service of man as the child of God, fallen, sinful, bound to suffer, yet infinitely lovable and precious because of his likeness to his Creator. They are also based upon the principle that the spiritual needs of a human soul have an absolute priority over his material needs.

Modern social work has influenced the work of religious communities both directly and indirectly. The religious have learned much about methods and standards from professional social workers and they have much more to learn.

In the early days of the Oxford Movement the new enthusiasm for the fullness of Catholic faith and practice found vigorous expression in England in the slums of great cities, where the earliest religious worked with the very poor and dispossessed. Institutions for the care of

children, convalescents, unmarried mothers, and the aged were founded and maintained by the first Sisters.

Three English Sisterhoods established branch houses in this country in the 1870's. The All Saints' Sisters of the Poor began their work in Baltimore in 1872, the Sisters of St. Margaret in Boston in 1873, and the Sisters of St. John Baptist in New York in 1874. The Sisters of St. Mary, an American community founded in 1865, were already at work in New York City.

These early communities, together with others founded later in the same century, working often in the poorest sections of our great cities and without much understanding or support from the Church at large, succeeded in establishing many institutions which have endured to the present day.

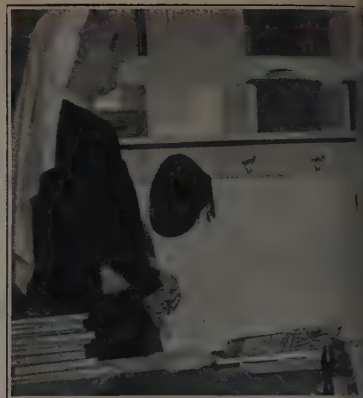
The Sisters of St. John Baptist were pioneers in this country, developing such enterprises as the Midnight Mission at Holy Cross Church in New York, fresh-air camps for city children, homes for the aged, for working girls, for wayward girls, and for convalescents.

The Sisters of St. Margaret also, according to their rule, are devoted to the

(Continued on page 43)



SECOND GRADE GROUP at day school of St. Simon's Mission, Lincoln Heights, Ohio, conducted by the Sisters of the Transfiguration.



EXPECTATION: Ascension Parochial School, Sierra Madre, Calif. (upper).

APPLICATION: St. Mary's Peekskill (right).

CONCENTRATION: Margaret Hall, Versailles, Ky. (lower right, Order of St. Helena).

The Work of Religious in Education

By the Rev. Bonnell Spencer, OHC

Prior of St. Andrew's School, St. Andrews, Tenn.

WE want to start a parochial school. Do you think we can get sisters to run it for us?" How often one hears that question asked these

days. It reflects the widely growing realization of what Christian education means and why it is important.

One of the most tragic mistakes of the past century has been the surrender of education to the state. In theory this was not supposed to have any detrimental effect on Christianity. Our country recognizes freedom of religion, and it therefore decided that the state schools would teach secular subjects in a neutral manner, avoiding all religious implications and bias. Religion would either not be taught in the state schools at all, or taught in so general a fashion as to be acceptable to Protestants, Catholics, and Jews. Each Christian group could then supplement the secular education by religious instruction in Sunday school.

This plan, however, has two basic fallacies. First, there are no secular subjects. Every subject has its religious implications. If these are not drawn out, the relationship between religion and life is ignored. The so-called secular subjects are distorted, for they are deprived of their eternal values and significance. The channels of active religious expression in daily living are dammed up, and religion becomes a stagnant backwater of fruitless piety.

Second, the supplementary religious instruction is necessarily ineffectual. This is not only because a half-hour class, often

taught by incompetent and ill-prepared teachers, is obviously inadequate. Even the best teacher with more time at his disposal cannot overcome the stigma attaching to his subject as an optional extra. A secular educational program says in actions that speak louder than words: "The subjects you must learn are those taught in school, which you are required to attend five days a week. If you pass these subjects you are sufficiently prepared for the real business of life. These subjects do not include religion in any



ST. ANDREW'S PRIORY SCHOOL, HONOLULU: Sisters of the Transfiguration.



ROGATION PROCESSION: Blessing John Baptist, Ralston, N. J. School for girls at near by Mendham.



recognizable form. That is not necessary. You are adequately educated without it. If you or your parents want you to have some religion, you can get it on the side, of course. But it is not essential; therefore it is not important."

Thus freedom of religion becomes freedom from religion. We have built up a civilization and culture which teaches that knowledge of God and of His will are not an integral part of education. We can get an adequate working knowledge of the universe and man without refer-



tiontide, at the Convent of St. ners operate a boarding and day

ence to Him. That such a civilization seems now about to destroy itself should hardly be surprising to an intelligent Christian.

The recognition of the need for Christian education is a hopeful sign in our Church. The desire to find sisters to establish parochial schools is natural. The Roman Catholic educational system, which is probably their greatest single source of strength, is made possible by the members of their religious orders.

But, alas, there is one fatal difference between the Roman Catholic religious orders and ours, and that is size. We do not have the vast army of men and women under vows with which to staff our parochial schools. Only the Church itself can remedy this situation. Until more vocations are encouraged and fostered, the answer to the question, "Can we get Sisters?" will nearly always have to be, "No."

Meanwhile, the religious orders are doing all they can. With their small numbers they are wisely concentrating on running Christian boarding schools. For in a boarding school a religious order can add one further advantage to those listed

above. A monastic community is a spiritual family. When a convent or monastery is at the heart of a school, Christian family life is planted in its midst. The other members of the staff and the pupils can become a further extension of this family. They share its life and thus are incorporated into a truly Christian environment.

In the field of college and university education our religious orders have been able to do nothing, again because their strength in numbers does not permit it. But small as they are, they have clearly demonstrated their willingness to serve in the field of education. Wherever possible they have helped to establish parochial schools. They have taxed their resources to provide boarding schools. As their numbers increase, they will do more. For the religious communities count it a great privilege to share the life in Christ to which they are called with those who are willing to partake in it. And to provide the youth of the Church with a haven from the surrounding pagan society in their formative years, to give them a taste of Christian community life, is indeed a priceless joy.

"STRENGTHENING THE BRETHREN"

The Work of Religious in Retreats and Parochial Missions

By Father Joseph, OSF

ST. FRANCIS was wont to say to his friars, "Brethren, let us now begin to serve God, for hitherto we have made but little progress."

These words were an expression of the chief urge of his heart. They probably rose spontaneously to his lips. For human life had no other purpose to him than to be rendered to God. Work was like prayer, a constant effort at God-seeking, a perpetual turning from self-seeking.

To Francis, as to all the Saints, this method of praying and working constituted conversion, that is, keeping one-self-orientated.

In popular usage today conversion is likely to imply a catastrophic experience in the spiritual life, like the conversion of St. Paul; but after all, such an experience has little final value unless it initiates constant and persevering effort of turning from self to God, that is, the living of a converted life.

The term "life of conversion" is one of the names once commonly used for the monastic life, and what a suitable name it is, for the religious is vowed to seek constantly to turn to God. And it would be strange indeed if communities of men, whose life is a corporate effort at conversion, did not give themselves to works of conversion outside their own group. "After thou art converted," said our Lord to St. Peter, "strengthen thy brethren." Conversion, then, is the source of mission to others.

It is natural, therefore, that religious, who are bound by their Rule to a daily seeking for conversion, should be glad to share their knowledge of the art of conversion with others. Hence they have given themselves to the preaching of missions and retreats, and other like efforts aimed at the conversion of mankind to God.

RETREATS

Most of us are always in need of some kind of fresh conversion. There may be a need of moral conversion, as with Zaccheus, or of intellectual conversion, as with Saul of Tarsus, or of spiritual conversion, as with Teresa of Avila. The latter was a nun of spotless life, but what she called conversion was a complete turning from previous preoccupations, so

that she was set free from them, and enabled to accomplish stupendous things for the kingdom of God.

Teresa had lacked zeal; Saul was not lacking in zeal but in knowledge, for he was a man with a zeal that was not according to knowledge, and his sudden acquiring of a knowledge of Christ made him into Paul the Saint and Apostle of our Saviour. Zaccheus was a politician who needed a change in his moral life; he entered into the kingdom by the door of generous restitution for his previous greed.

Doubtless there are as many kinds of conversion needed as there are people in the world, for the more anyone is turned to God, the more there is of the peace and power and joy of God in that person's soul.

Military men speak of strategic retreats. Armies must sometimes withdraw from battle for a period of rest and re-arming, or they may retire to a stronger position. So also the soldier of God's army must often retreat into quiet and prayer.

Such retreats are a part of the ordinary monastic routine, and religious houses are naturally places of retreat for God's soldiers who need to rearm themselves, and go through some spiritual exercises, in preparation for a return to their daily battlefield. As a matter of fact, nearly every religious house is open to visitors who wish to make a retreat.

PAROCHIAL MISSIONS

Parochial missions are arranged and preached with the purpose of converting men and women into fine tools for God's hands to use. Since the religious is vowed to a daily battle with self in the moral, intellectual, and spiritual spheres of life, he ought to have an understanding of other people's needs in this respect.

Missions have become so common amongst us that the term is now carelessly applied to mere courses of sermons. Originally it meant a carefully organized effort at the conversion of a parish in whatever sphere of the Christian life most needed stimulation. Since nothing is more dynamic than the truth which Christ revealed, it was always a carefully planned application of Gospel principles

to the needs of the place. A technique of mission preaching was therefore evolved.

In a parish where sin abounded, the emphasis would be on evangelical principles that grace might much more abound. That is, moral conversion would be emphasized. A parish of poorly instructed folk might need teaching in all the fundamentals, or an intellectual conversion. A smugly respectable parish might need a spiritual stirring up to greater devotion, or a spiritual conversion.

And so there are different types of missions, but all are carried on with a technique that has been developed through the experience of the preacher's own community in this matter, or that has perhaps been borrowed from other religious communities.

This is not to say that only a religious can be a useful preacher of missions or conductor of retreats. Many who are eminently successful in these fields are not members of an order. But it is amazing how often a religious with a few gifts of eloquence or learning is able to achieve great results for God in giving missions or retreats.

Such success cannot be attributed to technique. Two thirds of the results of a mission are always to be attributed to the faithful parish priest who must first carefully prepare the way for the missionary, and afterwards work hard to utilize what the missionary has accomplished. In retreats much more depend upon the response of the retreatant than upon the conductor.

But when a religious gives himself to such works as these, he is not acting as a mere individual. He goes forth to his work as a member of a community, so that it is his community as a whole that is acting through him. The dedicated life and the prayers of his brethren are therefore a part of his possibility of effectiveness, whereby he may have a power greater than his own.

Such uplifting is of course the only means given to man of learning God's ways and being endowed with His power. The life, and therefore the works, of any and every religious community ought to be a witness to this truth which is so fundamental to the lives of all men everywhere.



All Saints Convent, Catonsville, Baltimore, Maryland

THE ALL SAINTS SISTERS OF THE POOR

The Society of the All Saints Sisters of the Poor was founded in London, in 1851, by Harriet Brownlow Byron and the Reverend Upton Richards, Vicar of All Saints Church, Margaret Street, London. The foundation for the work of the Community was laid when Miss Byron, leaving the world, undertook the care of three invalid women and two little orphans. The work of the Sisters grew, and their pioneering in nursing and hospital work brought many calls for their services in the small-pox and cholera epidemics; they also volunteered for service in Paris during the Franco-Prussian War.

The work of the Community in this country began when the services of the Sisters were asked for by the Reverend Joseph Richey, Rector of Mt. Calvary Church, Baltimore, Maryland, in 1872. Since then the Mother House of the American Congregation has been moved to Orange Grove, near Catonsville, Maryland. Here, in the comparative seclusion of the country, Novices are trained, Altar breads are made, and here in, the Convent women may come for Retreats, also for spiritual help and refreshment during visits of longer or shorter periods.

Near the Convent is St. Gabriel's Home for Convalescent Girls. This convalescent care is given chiefly to children with rheumatic fever, i.e., rheumatic heart disease and chorea. To most of the children it is given entirely free of charge, and until they are pronounced fit for ordinary home life by the visiting physician. Regular medical and dental attention is given. Also teaching, so that children may keep up to their school grade.

In Philadelphia, the Sisters have St. Anna's Home for Aged Women near St. Clement's Church. It is a boarding Home. In the present house the number is limited to eighteen. The Home offers peace and security for old age, in the atmosphere of a Religious House where Mass is frequently offered, and the Divine Office recited in Chapel.

The Rule of the Society is based on the Augustinian model, and adapted to a Community following the mixed type of coventual life. Special stress has always been laid upon the solemn recitation of the seven Canonical Hours of prayer. The day is planned so that meditation and prayer constitute the foundation of the life, and active works find their support in these. The motto: "As having nothing, and yet possessing all things," describes the spirit of the All Saints Sisters, whose special characteristics are poverty and separation from the world.

Aspirants should be in good health, but matters of age and education are given individual consideration. The length of postulancy is from four to six months. The Novitiate lasts at least two years, at the end of which time the Sister makes life vows of poverty, chastity and obedience. The Novices are trained in the principles of the Religious life, as well as in theology, Church History, and the life of prayer.

Aspirants should address:

**The Reverend Mother Superior
All Saints Convent
Catonsville
Baltimore 28, Maryland**



The Dormitory, St. Gabriel's Home for Convalescent Girls, Baltimore, Md.



**St. Anne's Convalescent Home for Children
Denver, Colorado**

The Order of Saint Anne was founded in 1910 by the Reverend Cecil F. Powell, S.S.J.E., at Arlington Heights, a suburb of Boston, Massachusetts. In 1912 the Second Order was established in Boston.

The Community consists of two divisions: First and Second Orders, each living in community, under common Rule, and on absolute equality. The Rule is essentially Benedictine, modernized and simplified by the Father Founder, who also drafted the Statutes by which the Order is governed. The life is (except in the enclosed community at Emsworth) of the mixed type. Any work which contributes directly or indirectly to living closer to God, to the daily taking up of the Cross, to drawing others, especially children, to know, love and serve God, and to the greater honor and love of our Lord in the Blessed Sacrament, is within the scope of the Order of Saint Anne. Sisters of the Second Order may, at the discretion of the Mother, be employed in active work outside the convent.

The seven Day Hours are offered in all convents of the Order. The enclosed sisters of the English convent recite the Night Office on behalf of the entire Order.

Each convent is autonomous, but all are united by a common Rule, a common spirit and the use of the same breviary. The sisters of each convent elect their own mother, their ecclesiastical visitor and warden, and train their own novices. A convent may have one or

The Order of SAINT ANNE

more "cells" or branch-houses dependent on it. The life of the Order is supported largely by donations, supplemented by the income from the various works carried on in each convent.



**Oneida Indian Mission School
Oneida, Wisconsin**

After three months or more of postulancy and a novitiate of at least two years, the aspirant (if elected by the Chapter) is admitted to the profession of annual vows for three years, after which the life vows of poverty, chastity and obedience are taken.

The Order has the following convents and works: *Convent of Saint Anne, 18 Claremont Avenue, Arlington Heights 74, Mass.*, where they conduct a boarding school for girls. At *Saint Anne's House, 44 Temple Street, Boston 14*, the sisters engage in parochial work at the Church of St. John the Evangelist. They also maintain a home for convalescent and elderly women in Cambridge; and a summer camp for needy children at *Saint Agnes' House, Rockport, Mass.* *St. Anne's Convent, 287 Broadway, Kingston, N. Y.* has charge of a home for children and a rest house for women. The sisters from this convent also have charge of the Child's Hospital, Albany, N. Y. At *1125 North La Salle Street, Chicago 10, Illinois*, is a convent where the sisters work at the Church of the Ascension and make altar breads. The Order has a house at *Oneida, Wisconsin*, where work is carried on with the Oneida Indian Tribe. At the *Convent of Saint Anne, 2701 South York Street, Denver 10, Colorado* the sisters maintain a Convalescent Home for children. The sisters who were formerly at *Wuchang, China*, now minister at *Upi, Philippine Islands*. The sisters of the order at *Emsworth, Hants., England*, live the contemplative life in a permanent enclosed convent.

For further details

Aspirants may write to the Reverend Mother of any one of the convents listed above.

THE POOR CLARES

of REPARATION and ADORATION

The Order of the Poor Clares of Reparation and Adoration was founded in 1922 under the spiritual direction of the Order of St. Francis, and constitutes the Second Order of the American Congregation of Franciscans. The work of prayer in all its various forms is the purpose for which the community is organized, for the vocation of the Poor Clares is to the "apostolate of the cloister." They profess the primitive Rule of St. Clare with their own Constitutions adapting it to modern needs.

The Poor Clares, as their name implies, are vowed to corporate as well as individual poverty. According to St. Clare's Rule they may, and do, possess a house and grounds of their own. But they have no assured means of income and their life is supported entirely by alms. That the community continues to exist and thrive is in itself a constant witness to the efficacy of prayer.

The Poor Clare vocation is contemplative rather than active, but this does not mean that the nuns themselves live inactive lives. Far from it. Every moment of their day from the house call in the morning to the last prayers at night has its allotted activity. Many hours are, of course, spent in the chapel assisting at the daily Mass, reciting the Divine Office, making meditations, offering the community intercessions, keeping the Watch of Adoration before the Blessed Sacrament. The daily horarium provides regular times for the physical needs of eating, sleeping and relaxation as well as for the multitudinous tasks involved in carrying on the daily routine of the convent. This life sounds somewhat austere, and in many ways it is. But it is also a joyful life as well as a useful one, and a life which is truly spiritually rewarding.

Although the Rule of St. Clare is generally considered to be rather strict it does not demand sacrifices injurious to health or labors beyond the strength of normal human beings. The ordinary healthy young woman with a true vocation can adapt herself to the requirements of the Rule without much difficulty. Aspirants should be between the ages of 18 and 40, and free from obligations of debt or marriage. They must have good health of mind and body, emotional stability and a love of prayer sufficiently compelling to enable them to live the enclosed life. A period of almost five years must elapse before the aspirant can become a fully professed Poor Clare. About six months is spent as a postulant, at least a year and a day as a novice, and three years under annual vows. During this time she is given training in all that pertains to the life of a contemplative religious, the science of prayer, and the art of getting along happily with other imperfect human beings.

A devotional leaflet, *St. Claire's Monstrance*, is published quarterly as one means of contact between the community and its friends. The Sisters also have the management of the Grace Dieu Press, Mount Sinai, L. I., N. Y., through which devotional cards may be purchased. They maintain a Fellowship of Prayer and pledge themselves to pray daily by name for all who are enrolled in it. They place their labour of prayer at the service of the Church, and welcome requests for intercessions to be remembered before the altar in the Chapel of Our Lady and St. Clare.

Address:

**The Reverend Mother, P.C.Rep.
St. Clare's Convent
Maryhill
Mount Sinai, L. I., N. Y.**



The Community of St. John Baptist

The Sisterhood of St. John Baptist is a voluntary association of women of the Episcopal Church who have offered themselves to God in a life specially dedicated to Him, that they may not only cherish Christ in themselves, but also reveal Him to others, after the example of their patron, St. John Baptist, striving to "prepare the way of the Lord" and "to make straight in the desert a highway for our God."

The Community of St. John Baptist was founded in 1852 by the Reverend T. T. Carter, Rector of Clewer, England, and the Hon. Mrs. Harriet Monsell, in the response to a two-fold need: the aspiration of certain women who felt the call of God to devote themselves to His service in complete self-dedication, and to provide spiritual and material help for women and girls of the town who had fallen into sin. Mother Harriet was professed on St. Andrew's Day, 1852, by Samuel Wilberforce, Bishop of Oxford. Hers was the first profession of a Religious by a bishop of the Anglican Communion since the dissolution of the monasteries.

The Community has developed according to its original pattern of response to needs—both corporal and spiritual—of all ages, colors, and social conditions. Hospitals, schools, "houses of mercy," orphanages, missionary activities, work in parishes have been undertaken in England, India, Barbados and the United States.

The sisters came to this country in 1874, when Mother Frances Constance, herself an American, returned with a group to take up work on the "East Side" of New York. The first work was among the Germans and centered at Holy Cross Mission Church which for a time was served by the newly formed Order of the Holy Cross. Since then this work has been closed, and the sisters have been engaged in other works.



St. Luke's School, St. Luke's Chapel, New York City



The Cloister, Convent St. John Baptist,
Ralston, Morris County, N. J.

In 1949, by an act of the Chapter at Clewer confirming a resolution of the American Chapter, the Community of St. John Baptist in the United States has become autonomous, thus freeing both communities to develop along lines indicated by national characteristics, while still cherishing their common heritage.

The Rule of the Community of St. John Baptist is derived from the Rule of St. Augustine, with many features traceable to the Constitution and Spiritual Directory of the Visitation Nuns and to *The Imitation of Christ*.

The sisters' day is spent in an ordered round of services with the recitation of the Choir Offices and the worship of God in the offering of the Holy Sacrifice. These elements of the devotional life support the sisters in their active work.

The three vows of Poverty, Chastity and Obedience are taken for life, after a probation of at least six months of postulancy and from two to three years of novitiate.

The Mother House is at Ralston, New Jersey and nearby is St. John Baptist School for girls. The sisters also work at St. Luke's Chapel, Hudson Street, New York, where they take part in the work of the parish and day school; and at Christ Church, Newark, and St. Mark's Church, Mendham, New Jersey.

Aspirants should write to:

THE REV. MOTHER SUPERIOR
Convent of St. John Baptist
Ralston, Morris Co., New Jersey



St. Margaret's Convent Chapel
Boston, Mass.

The Society of St. Margaret

BOSTON, MASSACHUSETTS

MOTTO: Per Angusta and Augusta (Through Straitness to Greatness)

The Society of St. Margaret, Boston, an Affiliated House of St. Margaret's, East Grinstead, England, has for its object the following of the Religious Life according to the Rule which was compiled from ancient sources by the Founder of the Society, the Reverend John Mason Neale, D.D., historian, hymnologist, liturgiologist, preacher. By his intention, the Society has a two-fold dedication to the Blessed Sacrament and to the Holy Name. "The Sisters of this Society . . . separate themselves for the work whereunto God calls them under the invocation of the Holy Name of JESUS . . . As JESUS represented by His poor is to be the object of their outward work, JESUS, yet more lowly as present in the Blessed Sacrament, shall be the central light of their devotion." It was in the practice of this Eucharistic devotion that St. Margaret's became the first community since the Conventual Revival to restore among Anglicans the perpetual Reservation of the Blessed Sacrament.

The Divine Office is said in full in all Convents of the Society, but only the Day Hours in branch houses. There is a daily offering of the Holy Eucharist. The Sisters' Day includes one hour for Community Recreation. Time is allotted between the Hours of Divine Office for Mental Prayer, Spiritual Reading, and Work. Intercession is kept up through the day, each Sister in turn having one half-hour at the Intercession Desk.

The works of the American House are carried on at the Convent and in the various mission houses. At ST. MARGARET'S CONVENT, Boston, guests are received, retreats are held, altar bread is made and religious cards are designed and sold. During the summer months at ST. MARGARET'S CONVENT, South Duxbury, Mass., a guest house and a camp for girls are maintained. Other works consisting of the direction of Retreat Houses, nursing and convalescent homes, schools for children (one of which is for handicapped children in Haiti), summer camps for children, religious educational work, settlement work, missionary work, and parish work are carried on in the following mission houses: ST. MARGARET'S HOME, Montreal, Canada; ST. MONICA'S HOME, Roxbury, Mass.; ST. MARGARET'S HOUSE, Philadelphia, Pa.; ST. MARGARET'S HOUSE, New Hartford, N. Y.; TRINITY MISSION HOUSE, New York City; ST. MARGARET'S CONVENT, Port-au-Prince, Haiti; GRACE CHURCH MISSION HOUSE, Newark, N. J.

From its foundation in East Grinstead in 1854, the Society has spread to London, Scotland, the United States, Ceylon and South Africa; and from the American House to Canada and Haiti. Each Affiliated House has its own Chapter, Superiors, and Novitiate, but retains the same Rule, Habit and Breviary as the Mother House at East Grinstead, England.



Grace Merritt Stewart School
Port-au-Prince, Haiti

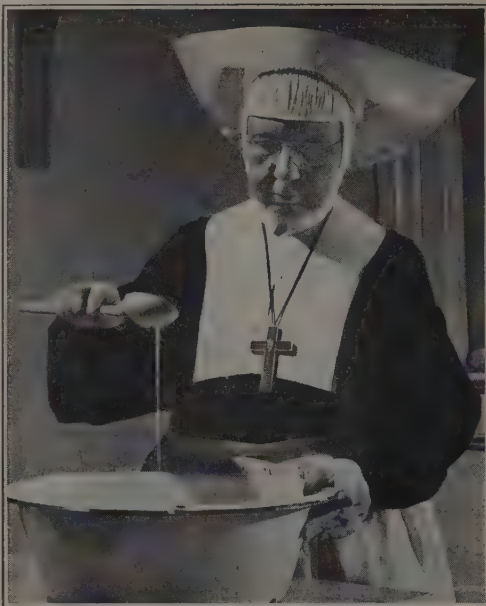
A strong vocation to the religious life and adaptability to the Society are required of aspirants. They must also have sound physical and mental health, and be free from financial obligations. The postulancy covers not less than six months; the Novitiate, two or three years. At Profession the Sisters make life vows of Poverty, Chastity and Obedience.

Applications for admission to the Society should be made by aspirants to:

THE REV. MOTHER SUPERIOR, S.S.M.

17 Louisburg Square

Boston 8, Massachusetts



Altar Bread Department, St. Mary's Convent
Kenosha, Wisconsin

EASTERN PROVINCE: The Mother House is at Peekskill, N. Y., where the novices are trained, and the altar bread, vestment and ecclesiastical art departments are located. Close by are St. Mary's School and St. Gabriel's Hostel and retreat house. At Valhalla, New York, there is a school for girls with problems, St. Mary's-in-the-Field. St. Mary's Hospital for Children, formerly in New York City, is temporarily housed at Norwalk, Connecticut, until the new buildings are completed at Bayside, Long Island. In New York City the Sisters have charge of the House of the Redeemer, a retreat house for men and women. St. Mary's School, Sewanee, Tennessee, represents the work of the community in the South. The Sisters maintain St. Mary's School and assist in the mission work at Sagada, Philippine Islands.

WESTERN PROVINCE: The Mother House, novitiate, altar bread and religious art departments are at Kenosha, Wisconsin; also Kemper Hall, a preparatory school for girls. In Chicago, St. Mary's Home for Children cares for dependent children both in the institution and in foster homes. DeKoven Foundation for Church Work, a retreat and conference center for men and women, is at Racine, Wisconsin, where St. Mary's Home Summer Camp is operated during July and August. St. Raphael's Rest and Retreat House, Evergreen, Colorado, is open several months of the year for women guests. The Church of the Ascension Parish School, Sierra Madre, California, is the newest undertaking of the western province.

Persons seeking admission to the community should make application to the Mother Superior of the province they desire to enter. The length of the postulancy is not less than six months; the novitiate two full years. During this time the postulants and novices are trained in the spiritual life, and receive instruction in the fundamentals of the religious life, Holy Scripture, church history, dogmatic and ascetical theology, and liturgics. At the completion of the novitiate life vows are taken.

The Community of St. Mary

Founded on the Feast of the Purification, 1865, by Harriet Starr Cannon, the Sisterhood of St. Mary was the first religious order established for women in the American Church. Since its small beginning with only five Sisters, who carried on the work of the House of Mercy, New York City, nearly two hundred and fifty Sisters have been professed and the works of the community have spread from coast to coast and into the overseas mission field.

The Rule is based on the Rule of St. Benedict, and the community observes the mixed life, its two-fold object being the advancement of the divine glory and the performance of all the corporal and spiritual works of mercy of which a woman is capable. Especially well-known for educational work, the Sisters conduct four schools of established reputation and several institutions for children.

The Mass is offered each morning in all houses, and the Divine Office, to which nothing is preferred, is recited daily. The community uses *The Monastic Diurnal*, an English translation of the Benedictine Office by the Reverend Charles Winfred Douglas, and a shortened form of Matins.

The community is organized into an eastern and western province with distinct geographical boundaries. Each province is responsible for the administration of its own affairs, subject to the general laws of the Sisterhood, and each has its own Mother Superior, novitiate, and branch houses. The spiritual and legislative head of the community is the Mother Superior General, who has the power of visitation and presides at the meetings of the General Chapter, which is the chief source of authority in the community. Mother Superior General is in residence at the House of the Redeemer, New York City.



The Embroidery Room, St. Mary's Convent
Peekskill, New York



St. Andrew's Priory School for Girls
Honolulu, Hawaii



Chapel of the Transfiguration, Mother House
Glendale, Ohio

The Community of THE TRANSFIGURATION

The Community of the Transfiguration was founded in 1898, in Cincinnati, Ohio, by Mother Eva Mary (Eva Lee Matthews) and a companion, Beatrice Henderson. It was named for the great mystery of the Transfiguration as setting forth the ideals of the Mixed Life: acts of service rendered at the foot of the Mount in the power of prayer and vision on its heights. In all their work the Sisters are to show forth the transfiguring power of the supernatural life, and to endeavor to exemplify the Community Motto "Benignitas, Simplicitas, Hilaritas."

The Rule of the Community is Modern. In the recitation of the Divine Office the Prayer Book office of Morning Prayer is added to the Breviary Offices, and Evening Prayer is recited in place of Vespers. Each Sister's time for meditation, spiritual reading, and intercession is fitted into her own daily schedule according to the requirements of her work.

The Sisters of the Transfiguration engage mainly in work with children and missionary activity. In the United States there is the Mother House at Glendale, Ohio, near Cincinnati. On this ten acre property is located Bethany Home for Girls, a work which, started with the Community in 1898, has evolved into the present Bethany Home Village and School. In Cincinnati the Sisters operate St. Ann's Home for aged women. In the nearby village of Lincoln Heights, serving the Negro Mission of St. Simon of Cyrene, amongst other mission activities at St. Monica's House they conduct a Parish School. In Painesville, Ohio (near Cleveland) they are in charge of St. John's Home for girls. On the West Coast the Sisters have work in Santa Rosa, California, in the parish of the Church of the Incarnation; during the summer months the same Sisters run St. Dorothy's Rest, Camp Meeker, California, a camp for underprivileged children.

One year is spent as a postulant; three years as a novice. The training in the novitiate is devoted to the spiritual foundations upon which the life is based rather than in preparation for some particular work. The works of the Community being varied all types of training and skills can be used. At the end of the novitiate, if elected by the Chapter, the Sister takes her life vows of poverty, chastity and obedience.

The Community of the Transfiguration was the first American Religious Order to establish work in the foreign mission field. The Sisters started work in China in 1914 at Wuhu where four professed Chinese Sisters are now carrying on the evangelistic, educational, medical and industrial work of St. Lioba's Compound. In 1918 the Sisters took over St. Andrew's Priory School for girls in Honolulu founded by the English Sisters of the Most Holy Trinity; it was the first foreign mission work of any Anglican Community. The most recent mission field of the Sisters is at Ponce, Puerto Rico, where the Sisters opened a convent in 1945 on the grounds of St. Luke's Hospital. In addition to their work in the Hospital the Sisters are engaged in parochial work, and in remedial work with delinquent boys.

Aspirants should address:

THE REVEREND MOTHER SUPERIOR, C.T.
CONVENT OF THE TRANSFIGURATION
GLENDALE OHIO

The Community of The Way of The Cross

Motto: Via crucis vitae et pacis est via

The Community of the Way of the Cross had its beginning in 1939 when several women came together for the purpose of living a disciplined life under rule while continuing in occupations. On August 28, 1943 life vows were taken by the first two sisters.

"... If we suppose Christianity to be intended to lighten the generations of men; and if, in consequence, we expect that... the conditions of mankind will be steadily bettered, then... we may also expect to find each new form of Monasticism a little less separate from society..."¹

The work of the community can best be described in three categories: *first, work at the Mother House.* Here the Hours are recited according to *The Monastic Diurnal*. In addition, there are weekend retreats, one day retreats and quiet hours, and conferences. *Second, work in parishes.* The Sisters direct Church Schools, conduct retreats, speak to and direct young peoples groups, instruct for confirmation, address auxiliaries and congregations. *Third, the external works.* The sisters are engaged in various types of occupations including social work administration, social group work, community organization, adult education, and other works on the "social frontier" where personal and civil rights are endangered and human relations estranged. The habit is not worn when engaged in external work. All offerings and salaries are received in behalf of the Sisterhood.



**St. Catherine's Chapel, St. David's House
Buffalo, New York**

That members of the community may keep abreast of the time and be competent in their fields of employment, study and reading is required. Each sister must read one book of social significance monthly and, if her occupation allow, study at some university or accredited technical school periodically. This is in addition to four hours monthly of Bible study and spiritual reading, and eight hours instruction in the Religious Life. The intellectual and occupational pursuits are never allowed to crowd out the devotional work, the foundation of all the external services.

There is the daily offering of the Holy Eucharist and the recitation of the Divine Office, intercessions, and private meditation. Weekly, sisters devote one hour to corporate intercession and recite litanies in reparation for the sins of the world. Semi-monthly, sisters make Sacramental Confession; monthly, they make the Stations of the Cross. Semi-annually, corporate retreats are made—in the winter 2½ days duration; in the summer, one week.

The Vocation to the Community of the Way of the Cross is to give oneself unreservedly, realistically, and patiently to the fourfold paradox of—Seeing the invisible; Doing the impossible; Being the unattainable; Reconciling the irreconcilable.

Requirements are: ages 21 to 45 (normally); education, adequate for useful life; health, physically sound and emotionally stable. The postulancy of six months and novitiate of two years is a time of study and prayer. External work is resumed during the novitiate. Annual vows are taken until age 27, after which they are assumed for life.

¹Jarrett, Bede O.P. *Religious Life*, p. 38

Aspirants should address:

THE SISTER SUPERIOR, C.W.C.
St. David's House **Buffalo 19, New York**

The Sisterhood of The Holy Nativity

The Sisterhood of the Holy Nativity was founded in 1882 in Boston, Massachusetts, by the Reverend C. C. Grafton (later Bishop of Fond du Lac) and Sister Ruth Margaret (Vose). The Mother House was removed to Fond du Lac in 1905, sixteen years after the Father Founder became bishop of that see.



Mother House, Convent of the Holy Nativity

The Sisters, living the mixed life of prayer and work, seek to show their love of God: first, by their own sanctification as Religious; secondly, by making God known through the Faith and Sacraments of the Church, and winning souls to Him. The Rule is an adaption of the Augustinian. The seven Day Offices are recited, continuous intercessions are made through most of the day, and time is devoted to mental prayer, spiritual reading and Bible study.

At the Mother House there are altar bread and devotional card departments, ecclesiastical embroidery rooms, and a lending library. The Sisters do not engage in institutional work, such as schools, hospitals or homes, but limit their activity, outside the Mother House, to assisting in parishes and with retreats and missions. Besides the cathedrals at Milwaukee and Fond du Lac, they work in the following Parishes: St. Matthias, Los Angeles; St. Stephen's, Providence, and St. John's, Newport, Rhode Island; St. Mary the Virgin, New York City; St. Clement's, Philadelphia; Mt. Calvary, Baltimore. There is also a retreat house at Bay Shore, Long Island.

The postulancy lasts six months, the novitiate two years, after which the novice is admitted to junior profession of vows, taken for two years. At the expiration of that time, life vows are assumed. The novice and junior professed receive a thorough training in Holy Scriptures, Dogmatic Theology, the principles and observances of the Religious Life as set forth in the Rule, and the recitation of the Divine Office.

Aspirants should address:

THE REV. MOTHER SUPERIOR
101 East Division Street, Fond du Lac, Wisconsin



Convent Chapel, St. Saviour House
San Francisco, Calif.

THE COMMUNITY OF ST. SAVIOUR

The Community of St. Saviour was founded in San Francisco in 1901 by Mrs. Gertrude Ames (in Religion, Mother Gertrude Paula). Having heard the call to the Religious Life, she and another were trained in its principles by the Sisters of St. John Baptist and the Sisters of the Holy Nativity. The object of the Community is the promotion of the honor and worship due to Almighty God, the cultivation of the life of the Evangelical Counsels, and for active service in spiritual and corporal works of mercy, particularly the care of children and work in parishes. The Sisters' ideal is to cherish Christ our Saviour in themselves and to reveal Him to others.

The Sisters live the mixed life, following a Rule which is modern, but based on the Benedictine. The Divine Office is recited from *The Hours of Prayer*. The Community is supported by the work of the Sisters and by bequests, voluntary donations of associates and others.

The Sisters have the convent altar bread and religious card departments. The Sisters also assist in the parish work of Holy Innocents' Church, San Francisco.

After a residence of one month as a visitor, an aspirant spends six months as a postulant and two years as a novice. With the consent of the Warden, Superior and a majority of the professed, she is admitted to profession of life vows.

All communications should be addressed to:

St. Saviour House

720 Forty-First Avenue

THE REV. MOTHER SUPERIOR, C.S.S.

San Francisco 21, California

The Order of The Teachers of the Children of God



Convent and Tuller School, Washington, Conn.

The Order of the Teachers of the Children of God operates, establishes and maintains schools for all ages of children, as day, boarding or Parochial or Parish Day Schools. The Order is composed of sisters who are teachers or workers consecrated to the field of education for the furthering of religious instruction with high academic standards throughout the Church. The sister combines this work with the life of the Religious and develops and maintains her spiritual life in order to give the benefits derived to children.

To young women anywhere who desire to find a useful and stimulating occupation in the field of teaching, secretarial science, household arts, fine arts or creative work in a Workshop of Publications, the Teachers of the Children

of God offer a thrilling, creative life of adventure and love for our Lord. It is a new, fighting Community for fearless souls who are willing to love, fight, work and pray for the glory of God and the love of God's children. It is a great opportunity to develop the talents and capacities of the individual personality in a social group consecrated to the work of God. It combines rare and unusual opportunities for young women who desire to work and live in a Christian community with Christian ideals and standards in their own chosen field and who have in addition to this desire a real religious vocation to devote their lives entirely to God.

THE WORK OF THE ORDER

Publishing of Church School Materials and Curriculum Courses for Parish Day Schools.

Establishment of Parish Day Schools.

For details concerning the Order write:

THE MOTHER SUPERIOR

The Order of Teachers of the Children of God
Washington, Conn.



Advent-Tuller School, Westbury, L. I., N. Y.



Reception of Postulants

The Order of St. Helena

The Order of St. Helena was founded in 1945 at Versailles, Kentucky. It is a community of women living under the Rule of the Order of the Holy Cross and The Father Superior of that Community is also the spiritual head of its counterpart for women.

The Order of St. Helena has its Mother House and novitiate at Helmetta, New Jersey. At Versailles, Kentucky the Sisters have charge of Margaret Hall School for girls.

Besides maintaining the work of prayer in the two houses and the running of the school, the Sisters conduct retreats and conferences and other services, both at their convent and elsewhere.

Aspirants may write either to:

**The Father Superior
The Order of the Holy Cross
West Park, New York**

or

**The-Sister-in-Charge
St. Helena's Convent
Helmetta, New Jersey**

The Order of Saint Augustine



Study, together with prayer and manual work make up the daily life at Good Shepherd Monastery, Orange City, Florida.

The Order of Saint Augustine is a contemplative community of priests and lay brothers, living under the Holy Rule written in A.D. 423. The daily life is divided between prayer, study, and manual work. The Community Mass and the eight breviary Offices are the center of its devotional life. Every monk, whether priest or lay brother, assists with the manual work necessary for the upkeep of the monastery and for operating the farm. A guest wing of twenty-one cells is in constant use by retreatants and others.

The training consists of six months as postulant, followed by two years in the novitiate, after which life vows of poverty, chastity, and obedience may be taken.

Communications should be addressed to:

**THE PRIOR
Good Shepherd Monastery
Orange City, Florida**

The Order of St. Francis



Little Portion Monastery
Mount Sinai, L. I., N. Y.

THE American Congregation of the Order of Saint Francis had its beginnings in 1919 at Merrill, Wisconsin and since that time has moved to Long Island. Here according to the intention of its holy founder, the friars lead a life of poverty, penance and prayer with the liturgical prayer as the basis of the spiritual life.

The period of postulancy is as long as the superiors desire: usually nine months or more. The novitiate lasts for at least a year, and as long thereafter as seems necessary. Temporary vows are made for three years, followed by profession in simple perpetual vows, and after three years, these may be made solemn.

Inquiries should be addressed to:

**The Rev. Father Minister,
O.S.F.
Little Portion
Mount Sinai, Long Island
New York**

St. Barnabas' Brotherhood

In 1900 Gouverneur Hance of the Church Army started St. Barnabas' Free Home for the sick poor in Pittsburgh. The work which had been started from nothing grew to such an extent that in 1907 the home was moved to McKeesport. The St. Barnabas Brotherhood which grew out of the work was founded about the same time by Brother Gouverneur and Brother Charles. The community was formally recognized by the diocesan, Bishop Whitehead on St. Barnabas Day, 1913. In 1919 the large new fireproof building which was constructed at the cost of over three hundred and fifty thousand dollars was completed. This is located at Gibsonia, Pennsylvania where there is a farm with dairy cows which helps to supply the needs of the Home. There are accommodations for one hundred men and boys. There is no question of creed, color, nationality or type of disease, for those who come, the key is poverty and illness.

The Home is staffed by competent doctors, nurses and orderlies. Similar work is carried on along smaller lines at St. Barnabas' House-by-the-Lake, North East, Pennsylvania.

The Rule of the St. Barnabas' Brotherhood is modern, though based on the Benedictine as developed by the American Communities. The brothers take the Religious Vows devoting themselves to the mixed life of prayer and work, both being performed for their own sake and union with God is sought directly through each activity.

The Rule provides for a daily Celebration of the Eucharist in each house if possible. The brothers at the Mother House recite the full Day Office, although members living in the homes are allowed to say a minimum of Prime, Sext and Compline. There are also other spiritual duties including intercessions and recitation of the Night Litany for those who work at night.

Laymen who aspire to the Brotherhood should be between the ages of 18 and 50, although others may be taken outside these age limits. Requirements are made

as to health and good character, as well as to faith and obedience to the Church. The candidate must spend six months as a visitor, the same length of time as a postulant, and two years as a novice. However, this last period may be extended to three years if necessary. The candidate then takes the vows of poverty, chastity and obedience for two years, after which the vows are assumed for life. Although no specific educational requirements are made for admission, the novices are nevertheless trained in the fundamentals of the Religious Life, in the Book of Common Prayer, church history, and in the care and provision for those in the homes.

This background makes it possible for the brother to take his part in the work which embraces a wide variety of prayer and prayer service, particularly in pastoral and administrative work on behalf of the patients in the two homes.

Aspirants should write to:

THE REV. BROTHER SUPERIOR, S.B.B.

St. Barnabas House

Gibsonia, Allegheny County, Pa.



In the Chapel, St. Barnabas Home, Gibsonia, Pa.



St. Barnabas Home, Gibsonia, Pa.

The Order of . . . The Holy Cross...



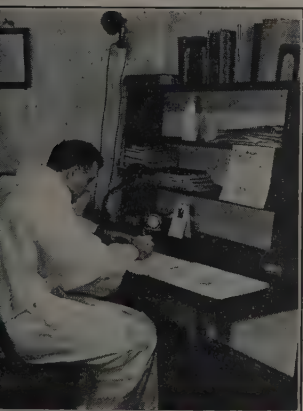
Holy Cross Monastery
West Park, N. Y.

The Order of the Holy Cross was founded in New York City by the Reverend James O. S. Huntington who took life vows in 1884. The original plan had been for the community to engage in pastoral work on the "East Side." The vocation of the Order developed along different lines, and after leaving New York and spending twelve years at Westminster, Maryland, the Order built its present mother house on the Hudson River at West Park. Here the Father Superior makes his residence, the novices are trained and the publication work of the Holy Cross Press and the *Holy Cross Magazine* are directed.



A Sermon—Monastery Chapel
West Park, N. Y.

The first permanent branch work of the Order came with the establishment of Saint Andrew's School for boys, situated in the mountains of east Tennessee, near Sewanee. The Order entered the overseas mission field in 1921, when the work was started in the hinterland of Liberia. At Bolahun there is evangelistic, medical and educational work carried on with the assistance of sisters of the Community of the Holy Name from England, and trained natives. The most recent venture of the Order is the opening of Mount Calvary Monastery at Santa Barbara, California, where the West Coast is served. In all houses of the Order retreats are conducted and from them members go out to conduct missions, schools of prayer and preaching engagements. The branch houses are all staffed from the mother house, although each house is expected to support itself.



At Work—Holy Cross Monastery
West Park, N. Y.

The Rule of the Order is modern being based on the general principles of the Religious Life rather than being modeled after any existing community. As a mixed community, equal stress is placed on the contemplative and active life. Great importance is attached to the recitation of the Divine Office which is sung in choir whenever possible. *The Monastic Diurnal* is the official office book of the Order. The Mass is the center of the devotional life, being offered daily by all priests in the various houses. Besides the work of choir, one hour a day is required for meditation and mental prayer, and a half-hour each for Bible reading and study.

In detachment from earthly things, the Order seeks to build each member up into a state of perfection according to his abilities. It is for this reason that the Order has not confined itself by policy to any special work, but has developed freely when the opportunity has presented itself. Thus The Order of the Holy Cross has engaged in the work of preaching missions, conducting schools of prayer and retreats, publishing literature, besides the special work of the branch houses.

The training of aspirants is done at the mother house. Six months is spent as a postulant, this being followed by two years in the novitiate. If the novice is accepted, he takes the vows of poverty, chastity and obedience as a junior professed. At the end of two years time life profession is made. Both priests and laymen are accepted as members.

Those wishing information on the life and work should write to:

**The Father Superior, The Order of the Holy Cross,
West Park, New York.**



Monastery of St. Mary and St. John, Cambridge, Mass.

The Cowley Fathers

THE SOCIETY OF MISSION PRIESTS OF ST. JOHN THE EVANGELIST

The Society of St. John the Evangelist was founded in 1865 at Cowley-St. John, a suburb of Oxford, England, by the Reverend Richard Meux Benson. Associated with him in the foundation was another English priest, Father Simeon Wilberforce O'Neill, and an American priest, Father Charles Chapman Grafton, who later became Bishop of Fond du Lac. After living together for one year under the guidance of Father Benson with the deliberate intention of testing the reality of their call of God to the Religious Life, these three priests, on the Feast of St. John the Evangelist, 1866, in one another's presence took life vows of poverty, chastity and obedience. Thus there came into being the first stable movement in the Church of England towards the establishment of the Religious Life for men, and the Society is therefore the oldest surviving community for such in the Anglican Communion.

The Rule of the Society is modern, a distinct creation of Father Benson's, but based on a careful study of the rules of ancient and modern Orders and with certain affinities with those of the Society of Jesus and St. Vincent de Paul's Priests of the Mission (Lazarist Missionaries).

The form of the Religious Life instituted for his community by Father Benson is what the theologians call the 'mixed' life—not purely contemplative, for its members engage as well in external ministry. Father Benson was a great contemplative and fostered that spirit in the Society. As a religious-founder he concentrated on essentials among which he reckoned life-vows, taken with wise precautions as to probation and sufficient maturity of age (a novitiate of at least two years and no life-professions made under the age of 30); regular sacramental confession; the Divine Office recited by all the members in choir; daily meditation (an hour for priests and a half-hour for lay-brothers); considerable periods of silence and retreat; and, after this, the exercise of priestly ministry to souls—in parish work, schools, hostels, retreats, missions, the confessional, the guidance of communities of religious women, and missionary work in foreign lands. Lay-brothers are united with the

mission priests in dedication to the Religious Life and assist as far as they can in the works of the Society.

The Fathers of the Society began work in the United States at Boston in 1870. Growth at first was slow, but in 1914 the American Province became autonomous, with the privilege of electing its own Superior and training its own novices. In 1921, it was constituted into the American Congregation.

The Society now has houses on four continents and in seven countries. It is organized in three Congregations: (1) the English, with its mother-house at Oxford, mission-houses in London and Edinburgh (Scotland) and two overseas Provinces, the Indian and the South African; (2) the American, with its mother-house at Cambridge, Massachusetts, mission-houses in Boston serving the Church of St. John the Evangelist and the Church of SS. Augustine and Martin (the latter for people of the Negro race) and in Chicago serving St. Francis' Church, and the Japanese Province which numbers several Japanese professed Fathers and has its headquarters at Oyama, Tochigi-ken; and (3) the Canadian, with its mother-house at Bracebridge, Ontario, the center of much rural mission work. The three Congregations are autonomous. The Superior of each is elected triennially by its own Chapter in which only the priests have a seat and vote. The Central Council, convened every five years by the Superior General of the English Congregation acts as a consultative body and serves as a bond between the Congregations of the Society for the preservation of its unity and well-being. The same Statutes, Rule of Life, office book, religious habit, and forms for the clothing of novices and professions are common to each Congregation.

Inquiries should be addressed to:

THE REV. FATHER SUPERIOR, S.S.J.E.
Monastery of St. Mary and St. John
980 Memorial Drive
Cambridge 38, Massachusetts



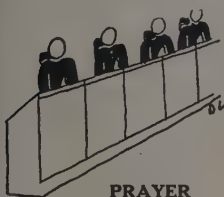
STUDY

The Order of Saint Benedict



WORSHIP

Saint Benedict's times were as confused as ours; they were so terrifying that many of his contemporaries thought the end of the world was nigh. But Saint Benedict went apart for a season to re-think the principle and purpose of God. He found that Christ's security for men was neither in collectivism, nor yet in individualism, but that the Gospel of Salvation is a synthesis of the two—the basic lay of society. That is the important message Saint Gregory's Priory, near Three Rivers, Michigan, exemplifies, and its monks proclaim.



PRAYER

The Community lives by its own labor and alms. At this time it particularly welcomes donations, of any amount, towards its urgently needed chapel, which is now building; for the chapel is peculiarly the center of Benedictine training, life, and work. The chapel is the classroom and workshop of the Benedictine School of the Lord's service.

Those desiring further information should address:

THE REV. FATHER PRIOR
R.F.D. 1

Saint Gregory's Priory

Three Rivers, Michigan



RETREAT

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Jared Sparks Moore

Jared Sparks Moore, who from 1907 to 1950 was professor of philosophy at Eastern Reserve University, died suddenly on April 10th in Marblehead, Mass. Mr. Moore was the author of *Its in the Universe*, *Foundations of Psychology*, and other books. He wrote a number of articles for *THE LIVING CHURCH*.

Mr. Moore was born on September 29, 1879, in Cambridge, Mass. His parents are Benjamin P. Moore and Florence Sparks Moore.

He received the A.B. at Johns Hopkins and the M.A. and Ph.D. degrees at Harvard. In 1918 he married Elsie Linch. He was a most faithful and devout communicant of St. James' Church, Cleveland, serving as vestryman over 40 years, and as senior warden for 27 years. He was a trustee of Holy Cross House for Crippled Children, Cleveland.

Upon his retirement in 1950 Mr. Moore moved to Marblehead where he became a communicant of St. Michael's Church.

A requiem mass was celebrated in St. Michael's on April 12th.

Mrs. Moore survives her husband.

Edith Oakes Clapp

The widow of the founder of All Saints' Mission, Bontoc, Mt. Province, P. I., died on March 28th in Northampton, Mass., at the age of 80. She was Edith Oakes Clapp, one-time missionary nurse of Shanghai, China.

Her late husband, the Rev. Walter Clapp was also once rector of Christ Church, Danville, Pa.

Mrs. Clapp was born in England. She died after a long illness.

Edward Collins

Baseball leaders and fans and state and city officials crowded into the Church of the Advent, Boston, on March 28th, for the funeral of Eddie Collins who was manager of the Boston Red Sox. Mr. Collins was the father of the Rev. Paul Collins, rector of St. Barnabas Church, Troy, N. Y., who is now in Europe.

Also surviving Mr. Collins are his wife and another son, Edward Trowbridge Collins, Jr.

Mr. Collins died on March 25th at the age of 63, after a 44-year career as player, manager, coach, and executive with the Philadelphia Athletics, the Chicago White Sox, and the Red Sox.

Charlotte Fisher Pepper

Mrs. George Wharton Pepper, wife of the former Republican Senator from Pennsylvania, died on March 22d after a long illness at her home at Hill House, Devon, Pa.

A communicant of St. Mark's Church, Philadelphia, Mrs. Pepper was active in Church activities.

Mrs. Pepper was born in New Haven, Conn., the daughter of the Rev. Dr. George Park Fisher, professor of ecclesiastical history at Yale, and Adeline Louise Forbes Fisher.

Surviving besides her husband is a daughter, Mrs. F. Eugene Newbold.

Sarah White Booth Clark

Mrs. A. B. Clark, widow of the Rev. A. B. Clark who came to South Dakota to work in the Indian Field in 1889, died following a long illness at the home of her son, the Rev. John B. Clark, Mobridge, S. D. She was 89 years old.

She was a most devoted church woman and shared her husband's isolation and work to the very fullest extent.

Another son, the Rev. David W. Clark, Fort Defiance, Ariz., also survives.

The Society of the Catholic Commonwealth

A society of priests and laymen within the Anglican Communion, founded in 1939, dedicated to the worship and service of Almighty God. It places a primary intellectual emphasis upon the liturgy as the expression in action of the full life of the Church, and upon the application of Catholic Liturgical analysis to the secular social and economic process.

Aspirants for membership are sought among those who are alert to the present need for nourishing a synthesis between Catholic Theology in the Thomist tradition and secular historical analysis in the Marxian tradition.

The following publications present some of the work already done by the Society in this field:

Discerning the Lord's Body: The Rationale of a Catholic Democracy. Pp. 216. \$3.00.

Manhood Into God. A basic textbook of Theology. Pp. 502. \$3.50.

The Anánnesis of the Body and Blood of Our Lord Jesus Christ. The Liturgy of the Society, with explanatory notes. Pp. 52. \$1.00.

The Sacrament of Penance. A practical guide to Confession, with an Introduction showing how this Sacrament is an obligation which must be discharged not only to God but to man. Third Revised Edition. Pp. 48. \$0.25.

A Preparation for the Christian Sacrifice. A companion manual to *The Sacrament of Penance*. Pp. 24. \$0.15.

Democracy and Socialism. A brief discussion of capitalist and socialist approaches to the concept of "democracy" with special reference to the United States and Russia. Leaflet. \$0.03.

Western Christianity's Whence and Whither: An Analysis in Dialectic Terms, with an explanatory chart in two colors. The unique potentialities open to the Anglican Communion are canvassed. Contains a critique of the Ecumenical Movement. Rational content is given to the popular statement that "Anglicanism is both Catholic and Protestant." Pp. 26. \$0.50.

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Shall I Be a Religious?

(Continued from page 18)

provement," but because sin opposes God. It is perhaps well to emphasize here that it is the attempt to amend one's life that is important. 'Success' is often slow of achievement.

HOW TO RECOGNIZE THE CALL

Things may well go on like this for some time, with a rather incoherent longing for God and sporadic attempts at self-amendment, before the one called recognizes any particular call to the religious life. And most vocations wax and wane a good deal as they are developing. Often the desire will disappear for months at a time, only to return again, perhaps stronger than ever. It is the ultimate persistence and growth of the desire for God in Himself, rather than for the things of God, that is the decisive sign of a genuine vocation.

The Holy Spirit gives to all good Christians such attractions to God at all times, and they should profit by them. It is the degree and increase of these that especially mark religious vocation. That is why it is as a rule very unwise to conclude from an excess of enthusiasm for religion that one ought to try one's vocation. But if these special impulses of grace persist and grow, and particularly if they return after periods of absence, if they are strong in one's quietest and most serious prayers and after Communion, they may well mark the beginning of the soul's answer to God's special call.

It is well to avoid any self-centeredness in seeking to know God's will about this. "Here, O my Lord, is a vocation. If You mean it for me, help me, give me grace to fulfil it, for I cannot of myself. But if it is not for me, then give it to someone who will use it better for Your Glory."

WHO SHOULD ANSWER?

If the apparent signs of a vocation persist for twelve months or more, there is no purpose served in hesitating, provided one is free to test the vocation. The postulant must be free of engagements of marriage, crime or debt, and have no impending moral obligations, such as liability to support a sick or aged parent, for the duty imposed by the Fifth Commandment must take precedence.

But the only way to test a vocation to the religious life is to try it: to enter a community as a postulant, accept the discipline of the life as one's answer to God, and see what happens. It involves, in any case, a considerable reordering of one's life right down to its foundations. Very often it means an almost complete remaking of it.

One cannot accomplish this except by entering into the religious life for the "experimental period" represented by the postulancy, the novitiate, and the jun-

iorate. During this time the future religious is trained and tested and safeguarded against his own enthusiasm and discouragement. Above all he learns the not to rely on himself but on the power of grace in "going to God." It is God who has called him, and God who gives the power and the courage to answer the call. Our Lord is the "way, the truth, and the life" just as entirely in the religious as in the secular life.

HOW A PARISH PRIEST CAN HELP

It is in the recognition of their inner aspirations to God as constituting a vocation to the religious life, and in the choice of a community, that the parochial clergy can most often give sorely needed help to those of their people who may have the beginnings of a vocation. Between the ages of 20 and 30 is perhaps the ideal time to enter religion as a postulant; people are usually less adaptable over 30, and the changes required in the life of even the best of us are considerable. Yet many excellent vocations do develop only after 30 or 40 or even 50, or must, on account of other duties, be delayed for years before they can be fulfilled. It is not necessary, merely on the ground of age, to discourage any who begin late in life to wonder if they have a religious vocation.

A regular and serious prayer-life and regularity at the sacraments, and in their ordinary duties both in the parish and in daily life, rather than outstanding "devoutness," is the basis to look for Submission to, and a seeking after, the will of God (rather than great enthusiasm) are the characteristics to mark.

Most aspirants are the better for seeing a little of two or three different communities before they try to make a final decision as to where God seems to be calling them, but the aspirant who wanders around indefinitely, finding no community which exactly fits his or her private standards, probably has no vocation. Perhaps it should be added that vocations to be a founder or foundress are exceedingly rare, involve great suffering and innumerable disappointments, and are probably best prepared for in the novitiate of an existing Community—where they will be recognized or cured.

HOW LAY PERSONS CAN HELP

These are very general notions, for no two vocations develop in exactly the same way. It is God who forms souls and forms each as unique, and who calls each to Himself by its own path and leads it by its own proper graces. May He call an increasing number of young Americans to serve Him as religious, for His glory and the good of His Church and the fulfillment of their own hearts' desires.

Works of Mercy

(Continued from page 23)

ks of mercy, especially among the
The Society of St. John the Evangel-
has been doing social service work for
years in Boston and more recently
the diocese of Chicago, where they
k under the auspices of the City Mis-
, visiting hospitals for tuberculosis
ents and for the insane.

CMH — ESY

r. Huntington founded the Order of
Holy Cross in 1884 in the slums of
New York, and the early years of his
as a religious were spent working
ely with the Sisters of St. John
tist. He founded the Church Mis-
of Help in 1911.

The Church Mission of Help, now
ed the Episcopal Service for Youth,
become "a national federation of
scopal casework agencies" designed to
young people.

In 1900 Gouverneur P. Hance founded
Barnabas' Free Home for convales-
s and incurable men and boys. He
joined in 1907 by his first disciple
o tells about being sent out to St.
Barnabas' Home, a small frame house in
rick, Pennsylvania, to see "the Broth-
He expected to find a tall, austere
ak with a long, flowing beard, min-
ing to the sick and dying. What he
ally did see was a little man in his
tsleeves fanning himself under a tree.
ou can imagine my surprise—no great
ding, no monk, no long beard! But
the rather shabby little building,
ed for entirely by the little man in
shirtsleeves, I did find the sick and
dying literally holding out their hands
im for their every need." The Broth-
ood of St. Barnabas today is giving
ng and Christian care to 135 men
boys.

The Community of St. Mary has de-
oped a school for "girls with problems"
Valhalla, New York, a convalescent
ne for children at Norwalk, Conn.,
St. Mary's Home for Children in
ago. The latter institution shows
y clearly the effect of the development
scientific social work. St. Mary's
me for Children has been transformed
in an orphanage into a placement
ncy. The Sisters became convinced
t for most children who could not
with their families, placement in a
er home was the best solution.

SPECIALIZATION

ome of our religious communities
e founded for specialized work and
ers have tended to specialize as the
mmunities developed. The Order of
Anne was founded for work with
dren. The Sisters have a home for
dren and a guest house in Kingston,

Rogationtide

The Rogation Days in the Church
Year, or Kalendar, are the Monday,
Tuesday, and Wednesday before Ascen-
sion Day. Rogation means "asking"
and this old word, or term, came into
being mainly through its use in past
generations in The Church, especially
in England, when possessions of priests
and people would go out from the more
rural churches into the fields, and there,
through hymns and litanies, God's
blessing would be "asked" upon the
fruits of the earth, that abundance of
food might be forthcoming for their
daily bread.

Beyond the use of the designated
Collect, Epistle, and Gospel for the
Rogation Days in our Prayer Book, The
Church, especially in this country,

makes very little of this Season. It
seems such a pity, especially in the
rural parishes, where a great stimulus
to the faith, life, and work of rural
believers could be effected if our clergy
in rural fields would begin anew the
old-country practice of leading the peo-
ple into the fields, and there asking
God for His blessing upon the fruits of
the earth, aye, and in urban parishes,
to catch up another meaning of "fruits,"
how timely it would be for priests and
people to ask God's blessing upon the
fruits of our lives, upon what we at-
tempt to do in His service, and to show
us more plainly what barren fields and
barren lives can mean to us all in our
ONE and ONLY pilgrimage toward
God!

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N. Y., direct the Child's Hospital in New Albany, maintain a nursery school in connection with the Church of the Ascension in Chicago, and summer camps in Spofford, New Hampshire and Rockport, Mass.

All Saints' Sisters of the Poor in Baltimore have also specialized. They direct a home for the aged in Philadelphia and St. Gabriel's Convalescent Home in Catonsville, Md. This work is carried out in cooperation with professional agencies in Baltimore and accepts children suffering from heart ailments. White and Negro patients are taken without segregation and the children are given Christian training as well as medical care.

BOYS IN JAIL

The Community of the Transfiguration has many institutions for social work including a home for children at the mother house in Glendale, Ohio, another in Painesville, Ohio, a parish school in a Negro parish near Glendale, a nursery school and summer camp in California as well as a convent in Puerto Rico, where the Sisters work at St. Luke's Hospital. Perhaps their most colorful work is that done in two jails in Ponce where very bad conditions prevail. A visiting Sister found between fifty and sixty teen-aged boys locked up in one room day and night. Through the efforts of these Sisters some group work has been begun with the boys and a number of individuals have been helped to a new life after their release from the jail.

The Sisters of the Transfiguration have found their association with professional agencies helpful in many ways. Last year the Sisters took part in a Community Chest Agency appraisal project in Cincinnati. They met regularly with the heads of other institutions and helped make a survey of services to children in the Cincinnati district.

Another community which has specialized is the Sisterhood of St. John the

Evangelist. Since their foundation in 1888 they have been working in the Church Charity Foundation of the diocese of Long Island, doing social service and visiting at St. John's Hospital, the Home for the Aged and the Home for the Blind.

UNOFFICIAL WORK

Most religious communities do a good deal of unofficial social service. The Franciscans on Long Island, though they have no organized social work, have done much to help families in their neighborhood and others with whom they have come in contact.

The Brothers of St. Joseph, founded in 1935, maintain a home for underprivileged boys on Long Island.

The communities founded in 1939, the Community of the Way of the Cross for women and the Society of the Catholic Commonwealth, for men, are making a contribution to the work of the Church from different points of view.

The members of the Community of the Way of the Cross, though they are true Religious living under the vows of poverty, chastity, and obedience, and with a strong life of prayer, take regular jobs in the world. Thus they do not wear the habit outside the convent. In many ways they resemble the Second Order of St. Anne. Their work includes teaching at summer conferences, directing groups of young people at St. Philip's Church in Buffalo, and serving on the diocesan department of social relations. In addition to this the sisters hold paid jobs, one with a committee to combat intolerance and the other with a social religious organization.

The Society of the Catholic Commonwealth, as a society, undertakes no projects of social work. It does attempt to set forth, both in liturgical practice and theoretical writing, the truth that materially cooperative social living emerges necessarily among Christians who take the Incarnation seriously.



SISTERS OF THE WAY OF THE CROSS with Bishop Scaife of Western New York and a Confirmation class.



HAWAIIAN WELCOME. Bishop Kennedy meets Bishop Quin.

CENTRAL N. Y.—A vocation to parish secretary involves responsibilities. Topmost on the list, Bishop Quin told secretaries of key Central New York parishes, are: (1) Placing the welfare of the whole Church first. (2) Respecting personalities. (3) Maintaining an active personal devotional life asking for divine guidance in performing duties.

HONOLULU — Forty-nine was a round number in Honolulu during the district's recent convocation. It was the 49th annual convocation, and residents are hopeful that Hawaii will soon become the 49th state. All of the clergy were present and Bishop Kennedy reports that never before had there been so many delegates from the scattered parishes and missions of the island chain. Convocation was about building projects for institutions and new churches amounting to just one million dollars. Another sign of progress: activities of the Honolulu Council of Churches are now supported by more Episcopal churches than any

other kind. Special guests of convocation were Bishop Quin of Texas and Mrs. Quin. The clergy, who conferred after convocation, witnessed their support of tithing by pledging themselves to the practice. Bishop Kennedy announced the appointment of the Rev. L. Paul Savanack as archdeacon of the island of Hawaii.

DALLAS — So that little Latin American children may learn to speak English and so that they may be well cared for while their parents go into the fields to earn money necessary to their survival, Fr. José Vega opened a nursery school in the parish hall of his new Church of the Holy Family in McKinney, Texas. A pediatrician and a nurse care for the children's health and so spare parents the burden of medical bills.

Soon after establishing himself among his people (he has been in McKinney only about a year) Fr. Vega got to work organizing the school. With the assistance of other churches in the community and local businessmen he equipped a kitchen so that the children could have a hot meal at noon, secured beds for afternoon naps, and built tables and chairs. Friends also contributed furniture, quilts, food, and even warm clothing for one child who needed it.

The McKinney-Collin county health unit supplies anti-toxins for the children and food for the tiny babies.

Six women, including Mrs. Vega, teach the children to color, to sing, and to speak English.

Fr. Vega says that his people's biggest handicap is not being able to speak English. "They very seldom graduate from high school. You see, it is not that they cannot learn that they are not educated. It is that they cannot understand English well enough to stay up with others in the class. They do not pass. Soon they are much larger than the others in their school room and they become embarrassed and drop out."

Families pay one dollar a week to send their children to the school. But many families, even with both parents working, cannot afford that much. Sponsors are needed to help those families pay their weekly dollar.

Fr. Vega has plans and hopes: tripling the present number of 25 to 30 children, pay pens for use in warmer weather, a fence to keep the older ones out of the street. This is not the first time Fr. Vega has had plans and hopes.

NEWARK—A centenarian church in Newark is St. Stephen's, Millburn. Governor Alfred E. Driscoll of New Jersey was guest speaker at a service of thanksgiving on April 1st.

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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota.
Address: Director of Admissions.

Carleton College
Northfield Minnesota

DANIEL BAKER COLLEGE

Brownwood, Texas
Established 1889. Operated under the auspices of the Diocese of Dallas. Co-educational senior college offering B.A. and B.S. degrees. Special opportunities in religious training, music education, business administration. The only available undergraduate course in the Episcopal Church in Church Work Training. Member: Association of Texas Colleges.

Rev. W. A. Cross, M.A., President
Rev. L. A. Haselmayer, Ph.D., Dean

CLASSIFIED

BELLS AND CARILLONS

CHURCH-BELLS—Genuine tower-carillon. On exhibition Industrial fair, Toronto. A—Genuine carillon of 37 finest, tuned bronze bells. B—Finest bronze Church-bells, tower-clock. Famous make. Available after close of fair. Special offer. Information: Donald Beggs, 1204 Walnut St., Philadelphia, Pa.

BOOKS

NEW CATALOG of used religious books—Free! Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

CAUTION

DESCHEENI—Caution is recommended in dealing with John Lee Descheeni, 24 years old, Navajo, Census Number 70476 (Navajo Tribal Census) about whom inquiries have come to Good Shepherd Mission, Fort Defiance, Arizona, from a number of clergy in the Southwest over a period of two or three years. He is not known at the Mission. Further information is available from the Rt. Rev. Arthur B. Kinsolving 2d, Bishop of Arizona, or from the Rev. David W. Clark, superintendent, Good Shepherd Mission, Fort Defiance, Ariz.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples, MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

FINEST IRISH LINENS For All Church Uses now available at unchanged prices. Also Cassock cloth, Vestment Patterns, Embdy. designs, fine threads and instruction books, English and U.S. List and Samples free. Mary Pawcett Co., Box 386, Chillicothe, Mo., (Formerly Plainfield, N. J.)

CATHEDRAL STUDIO. Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. W. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also, transfer patterns, linen tape and Plexiglass Pail Foundations in 3" at 75 cents, 5 1/2", 6", 6 1/2", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS. Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

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CHANGES

Appointments Accepted

The Rev. Christopher J. Atkinson, formerly rector of St. James' Church, Downingtown, Pa., is now rector of St. Faith's Church, Brookline, Pa. Address: Brookline Blvd., Havertown, Pa.

The Rev. Roy McKaye Atwood, formerly priest in charge of Trinity Church, Monessen, Pa.; Trinity Church, Connellsville; and St. John's Church, Dunbar, will become rector of St. Andrew's Church, Thompsonville, Conn., and priest in charge of St. Mary's Church, Hazardville, on May 1st. Address: 8 Franklin St., Thompsonville.

The Rev. Ellis M. Bearden, formerly priest in charge of Quintard Memorial Parish, Tipton County, Tenn., will on May 1st become locum tenens of St. Luke's Parish, Cleveland, Tenn. Address: Box 5, Cleveland, Tenn.

The Rev. Robert B. Cope, Jr., formerly curate at St. Luke's Church, Germantown, Pa., is now curate at the Church of St. Mary the Virgin, New York City. Address: 145 W. Forty-Sixth St., New York 19.

The Rev. Edward T. Haslam, formerly minister in charge of St. Andrew's Mission, Mullens, W. Va., will begin to serve St. Paul's Church, Elm Grove, Wheeling, W. Va., on May 1st. Address: 134 Kruger St., Elm Grove, Wheeling, W. Va.

The Rev. Richard A. Kirchhoffer, Jr., formerly priest in charge of Christ Church, Tracy City, Tenn., and associated missions, will become priest in charge of Christ Church, Whitehaven, Tenn., on about June 1st.

The Rev. H. F. Softley, who formerly served St. Mark's Church, Downey, Calif., is now serving the Church of the Holy Apostles, 3315 Verdugo Rd., Los Angeles 66.

The Rev. William E. Stott, formerly vicar of St. Mark's Church, Keansburg, N. J., and St. Clement's Church, Belford, is now rector of Christ Church, Trenton, N. J. Address: 57 McKinley Ave.

The Rev. Gilbert M. Watt, formerly priest in charge of St. Thomas' Church, Barnesboro, Pa., and Trinity Church, Patton, will become priest in charge of St. David's Church, Bethel Borough, Pa., on June 1st. Address: 125 Glen Rock Rd., Ruthfred Acres, Bridgeville, Pa.

Armored Forces

Chaplain (1st Lieut.) Charles L. Burgeen, USAR, who has been serving as priest in charge of St. Mark's Church, Haines City, Fla., and St. Alban's, Anburndale, is now on active duty: ASU 3440 Sta. Complement, Fort Benning, Georgia.

Chaplain (Capt.) Elmer D. Horstman, who has been serving Christ Church, Bridgeport, Conn., is now a chaplain with the Second Armored Division at Fort Hood. Address: 812 E. Twelfth St., Belton, Tex.

Chaplain (1st. Lieut.) Charles W. Williams, formerly rector of the Church of Our Saviour, Mill Valley, Calif., is now serving at the March Air Force Base in California. Address: 4443 Central Ave., Riverside, Calif.

Changes of Address

The Rev. Frederic M. Brasier, retired priest of the diocese of West Texas, formerly at Kerrville, Tex., may now be addressed: Room 375, Duskill Hotel, Austin, Tex.

The Rev. E. James Kingsley, who is serving St. Peter's Church, Albany, Ore., is now correctly addressed at Box 313, Albany, Ore.

The Rev. L. Irving Inasley, who retired recently as rector of Calvary Church, Lake Providence, La., may now be addressed at 413 Cameron Ave., Chapel Hill, N. C.

The Rev. Arthur W. Taylor, retired priest of the diocese of Southwestern Virginia, has moved from St. Petersburg, Fla., to the Orange Blossom Hotel at Sarasota, Fla.

Resignations

The Rev. Theodore Bell, who has been serving St. John's Chapel, Del Monte, Calif., will retire from the active ministry on June 30th. Present address: 2555 Hidden Valley Rd., La Jolla, Calif.

Ordinations

Priests

Maryland: The Rev. Alister Carroll Anderson, now rector of St. Thomas' Church, Hancock, Md.,

CLASSIFIED

MISCELLANEOUS

LOST. Merle Dwight Basham. Formerly of Montgomery Street, San Francisco, Calif. At of March 18th cover illustration. Finder please notify The Living Church.

POSITIONS OFFERED

WANTED: Churchman, semi-retired, vigorous, full-time caretaker for Cape Cod Parish. Extensive gardens. Salary \$1200 year plus quarters and cooking facilities. Write Rev. S. C. V. Bowman, Orleans, Mass.

WANTED—Organist-Choirmaster for church rapidly growing Southern City of over 30,000 population. Unlimited opportunities for development of a sound musical program within Parish and for teaching in the community. Reply Box J-552, The Living Church, Milwaukee 2, Wis.

PRIEST WANTED to take services for the month of July in exchange for a 7-room rectory with fifty miles of New York City. Reply Box K-50, The Living Church, Milwaukee 2, Wis.

RECTOR not over 50 years old, liberal evangelist. Metropolitan Parish, 700 communicants, parish house, church rectory. Salary min. \$5000. Reply Box L-555, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST desires supply during July and August. Successful preacher. Good testimonials. Reply Box M-557, The Living Church, Milwaukee 2, Wis.

PRIEST available for summer duty June-July-August. One or all. East. Reply Box H-554, The Living Church, Milwaukee 2, Wis.

INSTRUCTOR or Religious Education Director, male, 31, B.A., S.T.B., graduate work; no Assistant Headmaster at Boys' Church School needs chance for growth and hard work; teach College Religion, Psychology; High School English, Latin; visual aids, psychological testing, promotion. Reply Box M-559, The Living Church, Milwaukee 2, Wis.

PARISH PRIEST AND ORGANIST friend from England wish to establish good choir of boys and men and to build sound tradition of family worship. Would like to hear of parish offering such scope. Reply Box L-553, The Living Church, Milwaukee 2, Wis.

WANTED—Locum Tenancy. Would correspond with parish. Good testimonials. Reply Box M-558, The Living Church, Milwaukee 2, Wis.

PRIEST, Catholic, 34, married, available as rector or curate. Experienced. Southeast or Northeast preferably coastal region. Reply Box C-560, The Living Church, Milwaukee 2, Wis.

RELIGIOUS PICTURES

RELIGIOUS PICTURES and Awards, samples. St. Philip's Society, West Stockbridge, Mass.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave. Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

CHANGES

Willis Herman Steinberg was ordained deacon on March 27th by Bishop Brinker of Nebraska at St. Martin's Church, Omaha, Nebr. Presenter, the Rev. P. S. Harris; preacher, the Rev. George St.

The Rev. Mr. Slone will be deacon in charge of Calvary Church, Pascoag, R. I. Address: Episcopal Conference Center, Pascoag, R. I.

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



JOHN'S ("The Church of the Generals")
St. & Ft. Hamilton Pkwy.
Theodore H. Winkert, r
 8, 9:30 HC, 10:15 & 11 MP, 1st Sun HC 11,
 Sun HC 10:15, **7:45** Youth Service, **8:15** EP;
 & Saint's Days 7:30 & 10 HC

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

Vestment DIVISION

OF MOREHOUSE-GORHAM CO.

14 E. 41st Street
New York 17, N. Y.

29 E. Madison Street
Chicago 2, Ill.

LIGHT WEIGHT VESTMENTS FOR SUMMER COMFORT

EUCCHARISTIC VESTMENTS



Five-piece sets consisting of unlined Chasuble, Stole, Maniple, Burse and Veil, made from Rayon Brocade or plain Rayon Faille. Orphreys outlined with contrasting galloon, embroidered design on the vesica. Price, \$75.00

Without Vesica Price, \$67.50

Five-piece sets made from the same fabrics, but with velvet or silk banding used for orphreys. Price, \$100.00

STOLES

Preaching Stole made of pure silk, available in all the Liturgical colors, and in Ely, Tudor Rose or Normandy patterns; machine embroidered Latin or Greek Cross with matching fringe. Price, \$22.00. Agnus Dei pattern, Price, \$23.50.



A new Gothic Preaching Stole, same width from end to end, no embroidery, three bands of gold brocade, edged with galloon; all Liturgical colors and same patterns as above, \$24.50; Agnus Dei pattern, \$25.75.

Eucharistic Stoles and Maniples begin at \$20.50 in rayon, \$30.00 in silk. These are ornamented with bands of galloon only; velvet banding and embroidered emblems cost additional.

Sick call Stoles (ribbon stoles) purple one side, white one side, \$1.50.

CASSOCKS

A selection of cassocks for use during the summer months. Anglican or Latin styles.

High grade Poplin —
(Latin only)
\$15.00—\$19.50
(depending upon size)
40% Wool—
60% Rayon
(Redi-made, sizes 40-42-44 only)
(Latin only)
\$33.50

Rayon Tropical \$50.00
Cincture 9.00

All Rayon Oxford
Tropical \$44.50
Cincture 10.50

80% Wool—20% Rayon
Tropical \$57.50
Cincture 11.50

Mohair \$70.00
Cincture 14.00

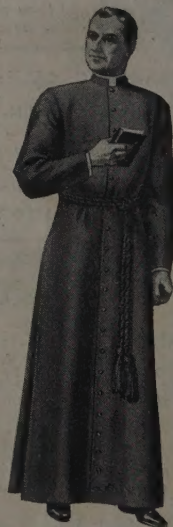
Imported Alpaca \$73.00
Cincture 14.00

China Silk \$75.00
Cincture 14.00

Pure Worsted \$76.50
Cincture 15.00

White Imported Wool
Cashmere \$78.00
Cincture 15.00

Mozetta, \$15.00 additional



LATIN CASSOCK

BIRETTAS

A hand-made, heavy silk Biretta (Roman or Sarum), collapsible, is available at \$10.00. Non-collapsible type may be special ordered. In purple or Roman purple, \$12.50. A collapsible or non-collapsible machine-made Biretta, Roman style is available at \$7.50 each.



ROMAN BIRETTA